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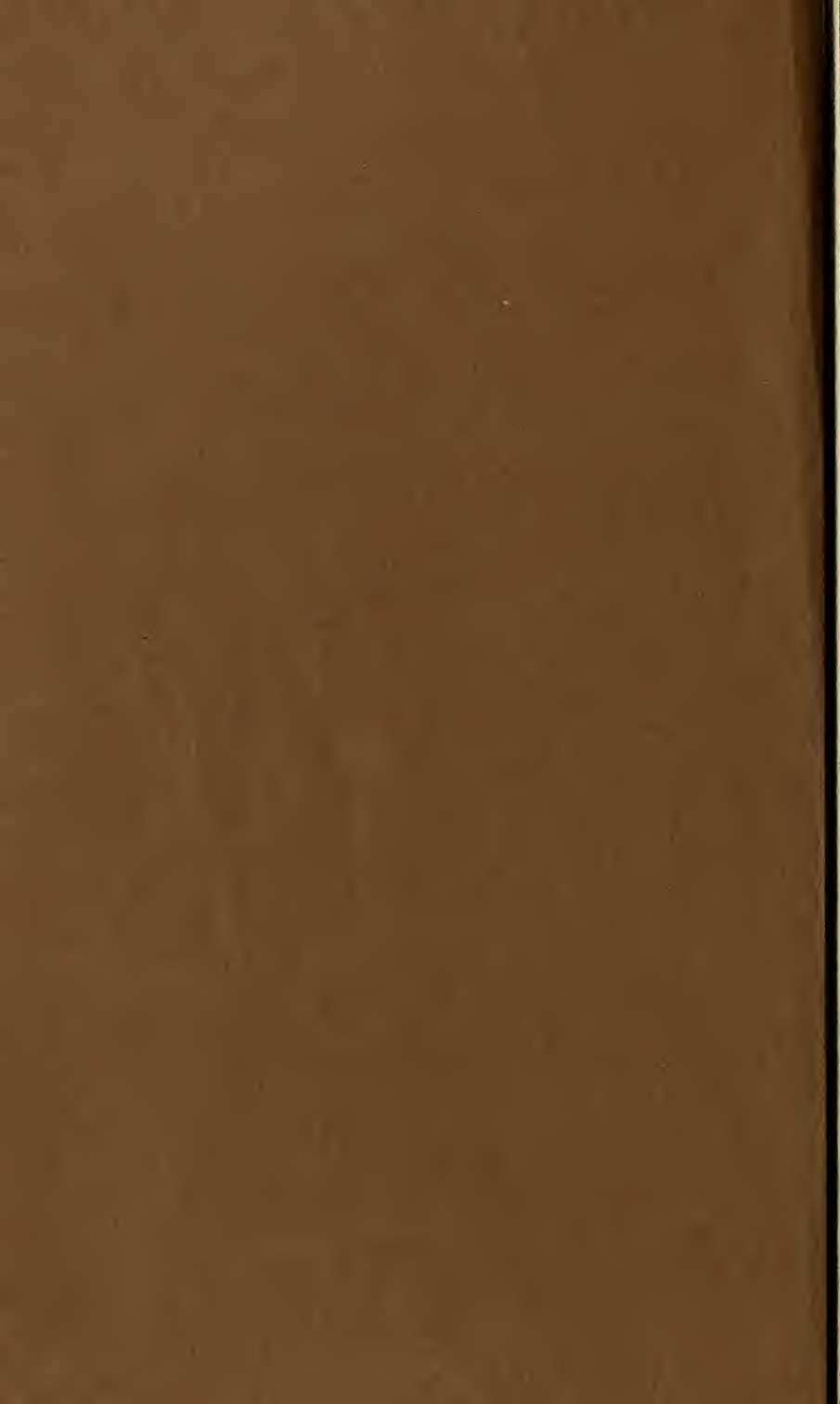
THE BIBLE AS IT IS

**A Teacher-Training-Class Education
For Everybody**

**IN TWELVE LESSONS
OF ONE HOUR EACH**

By

John Bunyan Lemon, D. D.



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*Greenfield, Mass.
The Author*

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PUBLISHED BY THE AUTHOR

Rev. J. B. Lemon, D. D.

Greenfield, Mass.

50 Cents - - Postpaid

Including of Course

- 1 Chart covering the whole structure of the Bible.
- 2 Diagrams outlining the Daily Reading for the whole Bible.
- 9 Cartoon-maps locating incidents of the whole Bible.
- 12 Lecture-outlines explaining the make-up of the whole Bible.

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THE BIBLE AS IT IS

BELIEVING

That this book is set for doing a great deal of good to Bible students in general, to Sunday-school teachers in particular, and to all young people of promising usefulness into whose hands it may be put by the generosity and recommendation of its friends, this copy is presented to

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with the compliments of

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P

Why do you not also follow the above suggestion and help circulate this book by presenting a copy to one or more of your friends? This would be the best and quickest way to reach the thoughtful readers for whom this book is intended; readers, who, after being blessed by it, would be delighted to pass the blessing to others. One dollar will carry this book, postpaid, to two different families, with your compliments written in as above if you so direct, or without mention of your name in case you do not authorize it.

THE BIBLE AS IT IS

A GUARANTEE

It may be well worth while to put the following paragraph in the form of a guarantee. For it has been tried out, time and again, and proven beyond all question that this method of Bible study produces quick and good results always.

Any young person in the teens age or in the twenties, endowed with the ordinary education expected of his age by the public school curriculum, will, by studying these twelve lessons faithfully one hour each week for twelve weeks, become more familiar with the Bible as a book, as a library, and as a structure having a definite plan and purpose, than the majority of other people ever obtain before they reach the sunset side of life.

Why not try it out for yourself by doing the work suggested here? No pupil ever learns Latin or Greek without writing out some exercises. Writing fixes it in memory. Color these maps, look up these references by using the mental processes herein outlined, and you will be surprised to find how the whole Bible becomes visualized in its entirety as a living, heavenly messenger adapted to all your needs.



THE BIBLE AS IT IS

THE BIBLE AS A STRUCTURE

"The Bible As It Is," and not the Bible as some think it ought to be, will be our study. Not a man now living had anything to do with the form in which the Bible now is as we have it. It claims to be a book backed up and endorsed by God, and it certainly produces godliness in men who reverently study it and believe it.

It claims to be a guidebook from heaven to teach men how to be saved and without which men cannot be saved at all. It does not stand to reason therefore that God would attach so much importance to this Book and then hand it down to us in a condition unsatisfactory to Himself or misleading to us. Consequently we have no time in these lessons to deal with hostile critics of the Bible. Whether their criticisms be trivial or serious, let them try their cases in some other court. We concede to them nothing and we have no time to bother with them. Our position is that if God has been pleased for centuries to preserve and hand down to us "The Bible As It Is," He will hold Himself, and not us, responsible for what it teaches. Therefore we will try to study it just exactly as it is handed to us without finding any fault with Him at all.

We find that it is a combination of books bound together in one volume or structure, through which runs a scarlet thread, the blood of Jesus Christ, first as prophecy then as history. It was written by some thirty-five or forty men who lived in many different centuries, in several different countries, and who spoke different languages, or dialects.

The Old Testament was written in Hebrew, the New Testament in Greek. Nevertheless, these books are all one Book, supplementing one another and bracing up one another like so many angels of light gathered around the cross of Calvary and looking toward the throne in heaven. Each book has its own individual message, like a singer in the heavenly choir, all the voices blending in perfect harmony, but each one to be heard as a part of the chorus and not by itself alone.

The Bible is a rock. Like the rocks of the mountains, it has seams in it to show how it was formed. But it is nevertheless a rock, a solid mass, and not a pile of stones to be taken apart at pleasure and thrown away.

THE BIBLE AS IT IS

There are thirty-nine books of the Old Testament and twenty-seven in the New. They cover history in twelve periods of time:

- (1) From the Creation to the Fall of Man.
 - (2) From the Fall of Man to the Flood.
 - (3) From the Flood to the Call of Abraham.
 - (4) From the Call of Abraham to the Descent into Egypt.
 - (5) From the Descent into Egypt to the Exodus..
 - (6) From the Exodus to the Death of Moses.
 - (7) From the Death of Moses to the Judges.
 - (8) From the First of the Judges to the Kings.
 - (9) From the First of the Kings to the Carrying away into Babylon.
 - (10) From the Carrying away into Babylon to the Restoration of Jerusalem.
 - (11) From the Restoration of Jerusalem to the Birth of Christ.
 - (12) From the Birth of Christ to the Death of the Apostle John.
-

Twelve is an easy number to remember. For there were twelve tribes of Israel, twelve books of History, twelve Minor Prophets, and twelve Apostles. We will study this Book of books in twelve periods, one lesson an hour to each period.



THE BIBLE AS IT IS

THE BIBLE AS A LIBRARY

It is possible to remember the names of the 66 books of the Bible and the order in which they come, without any helps at all. But it is so much easier to do it if the whole structure can be visualized in a cartoon that is accurate, informing and suggestive. The Bible is a library, then why not picture it as such? We can remember easily on what shelf a book is and whether it is on the end or the middle of the shelf. We owe it to our own minds and to our pupils to make it as easy as possible to remember.

The New Testament is built upon the Old. Let the picture show it. The first five books in both Testaments are alike in that they lay the foundations for the Old and New dispensations. It is easy to learn the names of these books if you take only one group at a time. And while you are learning the groups, your mind is putting into the picture the meaning or significance of these groups and the relation they sustain to one another. In this way an ordinary child will not only learn the books of the Bible more quickly than by other methods, but he will learn at the same time the general classification and meaning of all the books, which is infinitely more valuable. When these facts are once put into a definite, outstanding picture and hung on the walls of the memory of a pupil, all subsequent experiences of a stormy lifetime can never take down the picture or erase its meaning.

Study the picture on page 11 and see how the books are wonderfully related to one another in their groupings as if the Spirit that brooded over the world in the beginning and "moved upon the waters" has through the centuries brooded over this structure and caused men to write and arrange the books for our intelligent use today. Twelve tribes of Israel, twelve books of history. If Matthias' election in Acts 1:26 held good, then Paul was the 14th apostle. If Paul wrote the book of Hebrews, then there are also fourteen books to his credit. The Old Testament, conscious of a better day coming, dealt largely in prophecy. The New Testament, conscious of the end of time approaching, has only one book of prophecy, a book not yet fulfilled, a book wide open.

Notice how every book of this chart as it stands in its place shows its number of chapters, its abbreviated name, and the number of words it contains in the Revised Version. It used to be customary, and is

THE BIBLE AS IT IS

yet in some quarters, to measure the size of a book by the number of words it contains.

It may be of little worth to know which is the largest and which the smallest book in the Bible. But it is better to know and be sure that you know, than to guess. Nine tenths of the people whom we have tested, have guessed the Psalms. But the book of Jeremiah has 301 words more than the Psalms. II-John has only one word less than III-John. Paul wrote more books than all of the other New Testament writers put together, but he did not write more words. Luke wrote as many words as did Paul, lacking only 746. Paul wrote less than one-third of the New Testament.

Now let us look into the Bible as a whole. If I were about to enter a strange forest, I certainly would want to keep the four points of the compass in mind in order to keep my bearings.

Where will I be if I open my Bible exactly half way? Psalm 57:1.

Where will I be if I open my Bible exactly $\frac{1}{4}$ way? I-Sam 1:16.

Where will I be if I open my Bible exactly $\frac{3}{4}$ way? Jonah 2:14.

By keeping these points in mind, it is easy with eyes closed to open the book near to the place you want to find.



AS THE BIBLE AS A LIBRARY

NEW COVENANT

PAUL'S

EPISTLES

GENERAL

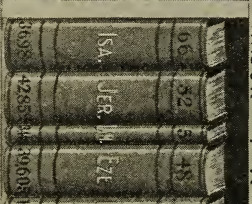
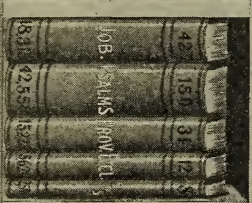
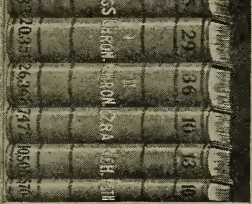
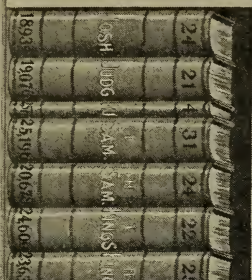
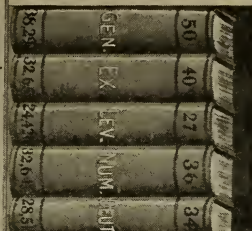
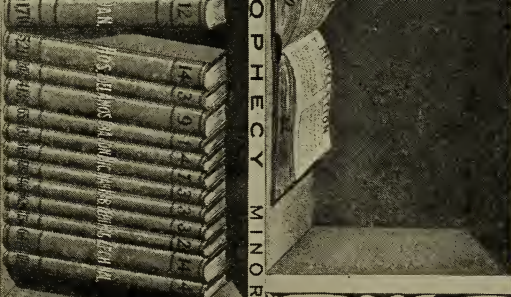
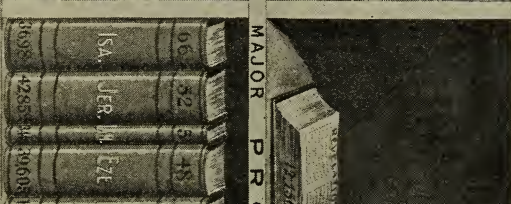
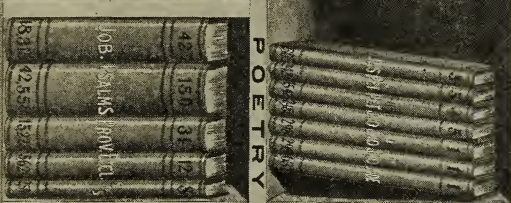
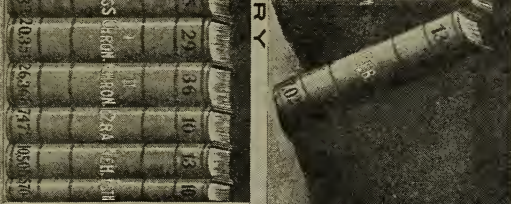
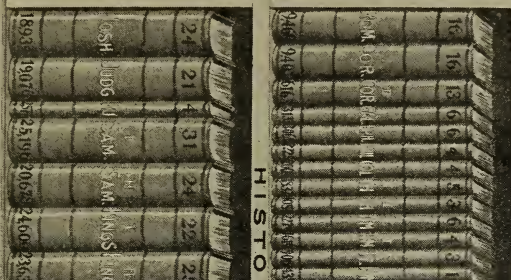
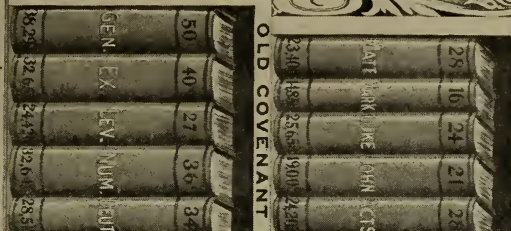
PROPHECY

OLD COVENANT

HISTORY

POETRY

MAJOR PROPHECY MINOR



THE BIBLE AS IT IS

BIBLE STUDY HELPS

Many young people do not know what helps are available for Bible study.

- (1) A Concordance. It may be had complete or abridged. If it is complete, it is necessarily a larger book than the Bible, for it contains every word of the Bible arranged alphabetically, showing the chapter, the verse and the sentence where it occurs. It is in substance an alphabetical index to the Bible whereby the student may find every word that he wishes to consider.
- (2) A Commentary. This is also a book much larger than the Bible and usually a set of books of a number of volumes. For it aims to print every verse of the Bible and explain its inner meaning. Naturally they differ from one another in the exposition of many texts, just as preachers do. Sometimes they have a distinctively denominational color or bias. There are many good commentaries of immense value in explaining the Scriptures. It will be wise, however, to ask your pastor to recommend to you the one that you ought to buy.
- (3) A Bible Dictionary. It may be had in one volume or in several. It will give you a good account of every place of interest mentioned in the Bible, of every person, animal, flower, or sacred utensil, instrument of music, or weapon of war-fare.

THE BIBLE AS IT IS

RECOGNIZED VERSIONS

The invention of the printing press in the fifteenth century made it easy to get a copy of the Bible. Up to that time all copies had to be made by hand. Words could easily be dropped out or added in. Easily read copies, neatly written, accurate and seemly in appearance were very expensive.

To meet the demand for religious literature and Bibles, the printing press was invented. But the invention was accompanied with new difficulties. The original Bible was written in Hebrew and Greek and must therefore be translated into English and other languages. Every man could buy a printing press but not every man could translate the Hebrew and Greek. The harvest was ripe for big business, but quick action meant any sort of translation that a printer could get.

It was soon discovered that the printed Bibles differed widely from one another. No one knew which Bible to buy. Therefore James the First, king of Great Britain, France and Ireland, in the year 1606, called together fifty-four scholars, the best scholars in the world as he believed, and directed them to prepare a correct translation. It took them five years to complete the task. When they submitted it to him, he authorized it to be published as the correct and duly authorized version. It was so published in the year 1611, and has been known ever since as the King James Version or the Authorized Version. It is even yet the version that is in common use.

In the year 1870, the Convocation of Canterbury expressed a desire to have a new translation made, believing that the original Hebrew and Greek ought to be translated into an up-to-date language rather than into the language of 1611; for the English language itself has changed considerably in three hundred years. Consequently a committee of seventy-nine eminent scholars representing the leading religious denominations of England and America went to work at the task. It took them fourteen years. But they finished it and gave to the world in 1885 what has been known ever since as the Revised Version.

Among these seventy-nine scholars were a number of Americans who very well knew that many English words commonly used in

THE BIBLE AS IT IS

America were possessed of a different meaning in America from that in England. American scholars also differed from their brethren in Europe in some matters of translation. They therefore reserved the right to publish their own translation in due time. This they did in the year 1901 and it was called the Standard Version.

In the English language these are the three versions recognized throughout the world. Other versions are printed and some of them are quite helpful and widely circulated, but in the very nature of the case none of them will ever have a national or international standing. They will pass away. But these three will remain for centuries to come.

In the year 1555, Robert Stephens printed a Bible which he divided into chapters and verses so that one man could tell another precisely where to find any given text. Other printers quickly followed Stephens' invention. It seems unfortunate that Stephens did not do this work more carefully while he was about it. For it is too late now to ever change it. The libraries of the whole world would have to be made over if a change in Stephens' chapters and verses should now be made.



THE BIBLE AS IT IS

PERIOD I

From the Creation to the Fall of Man

Gen. 1:1 - 3:24

I — THE CREATION.

No one knows how long this period was. The scientist has as much right to say that these first days were ten thousand years long as you have to say that they were twenty-four hours long. For neither of you has any right to fix the length where the Bible does not do it. The word "day" means more in the summer time than it does in the winter. In John 11:19 it means 12 hours; in II-Pet. 3:8, it is spoken of as 1000 years; in John 8:56, it means about 2000 years; in Mark 14:25, it probably means all eternity. The word "day" means a period. How long is a period? In Gen. 1:5, it means light. How long was light, especially as it was then before the sun was created?

II — THE GARDEN OF EDEN.

No one knows how many thousands of square miles this garden included or whether it was destroyed before or during the Flood. It will be more real to us if we think of it as having a definite location on this earthly soil. Otherwise it will fade out of memory like a fable or phantom and appear like a dream. In Gen. 2:14, we are told that the head of the Euphrates river was in it and the heads of three other rivers also. If you make the boundaries large enough, there is a place between the Black sea and the Caspian, at the head of the Euphrate river that corresponds to the Bible description. Why not then think of this spot as the probable location and thus give our minds the benefit, as the Scriptures so wisely permit us to do, of holding fast to something definite? The mind cannot retain an indefinite thing. The imagination refuses to paint pictures on a canvas that the mind will not accept as real. To obtain the right kind of mental processes in Bible study, one must establish certain things as satisfactorily fixed. We prefer to think of the city of Nazareth of our Lord's childhood as exactly on the same site it now is. But if it can be proved that the city was then one mile further up the valley than it now is, that does not affect our faith at all. We measure the distance from Nazareth to Jerusalem as the cities now stand. We are not going to bother to change the distance in all our records to meet the theory that we should add one mile, certainly not until the

THE BIBLE AS IT IS

theory itself has been unquestionably proved. So we may say of the garden of Eden that if it has been so completely wiped out of existence as to be impossible of identification, and if we must think of it only as a visionary conception, what harm can it do to objectify even a visionary thing, especially when by doing so we can remember other situations better?

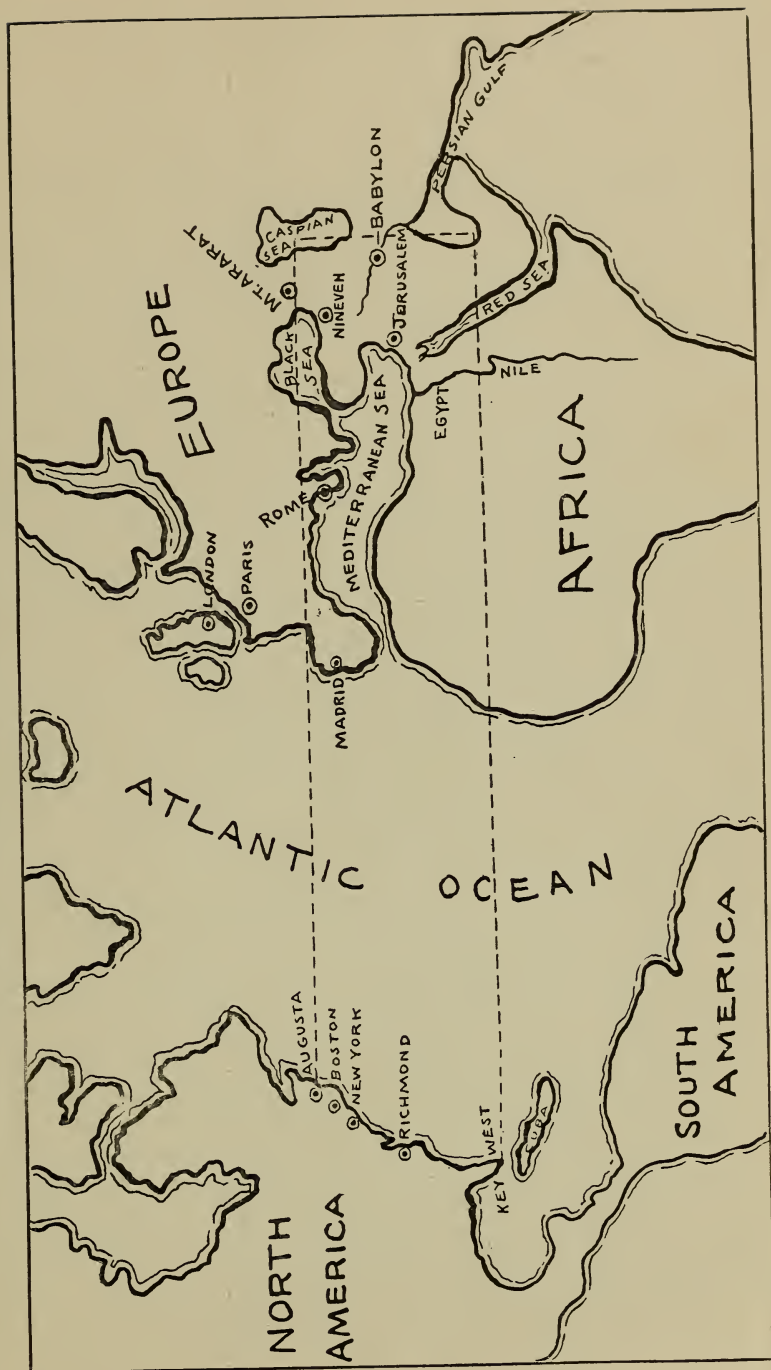
III — THE GREAT TRANSGRESSION.

Sin did not originate in the human race to which we belong. It was imported. Sin employs the most subtle agencies and delights in attacking the younger and more inexperienced members of the family. Strange suggestions and arguments are still whispered into the ears of men and women by the inhabitants of a foreign world who may or may not be enemies of God.

These first three chapters of Genesis tell us all that anyone on earth knows about our human race before it fell into sin. If there are marks on the earth that seem to date back to centuries before the time of which we are thinking, it cannot be proved that those marks were made by a member of this human race to which we belong. Who knows how many kinds of human races have dwelt upon this earth before Adam was created? And if there were such, they may have been very much like us in many ways. Our Bible does not tell us of them. We know not what they did, how they died nor where they went. Our Bible tells us only of how the race to which we belong was created, how it has progressed or deteriorated, and what the end is to be. And this is all that we need to know.



BIBLE LANDS IN THEIR RELATION TO THE UNITED STATES



BIBLE LANDS IN THEIR RELATION TO THE UNITED STATES

The countries where the things mentioned in the Bible occurred are sometimes spoken of as Bible Lands. Let us fix them in mind so that we may know where they are, what relation they sustain to other countries, and especially their relation to the United States.

If you could start from Augusta, Maine, and fly to these countries, your route would be directly east in a straight line for 5,712 miles. You would then be on top of Mt. Ararat where, according to the traditions, the ark rested after the flood. Continuing eastward until you have completed your 6,000 miles, you will be hovering above the Caspian sea, looking down into its waters.

At this point, if you will turn southward and fly in a straight line 1,400 miles, you will then be hovering over the Persian Gulf, close to the Arabian coast.

Turn now to the setting sun and fly straight towards America and you will arrive in Florida, near Key West. You will have passed completely around all the places of interest mentioned in the Bible. They are all on the farther side of the Atlantic ocean, and directly east from the United States.

In taking this journey you will pass exactly half way between Madrid, the capital of Spain, and Paris, the capital of France. You will not see London or any part of England, for they are too far north. From Mt. Ararat you will see the land of Armenia, where some think the garden of Eden used to be. As you go south from the Caspian sea to the Persian Gulf you will see the rivers Euphrates and Tigris, frequently mentioned in the Scriptures. You will also see the places where the cities of Babylon and Nineveh once stood. And in your homeward flight you will pass over the Red Sea, which the children of Israel crossed in their flight from Pharaoh. You will fly across Egypt and the great desert of Sahara. You will have passed completely around the Mediterranean sea without getting a glimpse of Rome, Athens, Constantinople, Jerusalem, Alexandria, cities that have moved the world mightily for thousands of years. You will have seen on this journey only a small part of the earth, but it is the part which has done a hundred times more for the world than all the rest put together.

EXERCISES

Color this map using colored lead pencils or crayolas. America in red, waters in blue, deserts in yellow, the coasts of Spain and Africa in black, Bible lands in green, other countries as you please.

How many books in the Old Covenant? In the New? How many historical books? Poetical? Major Prophets? Minor Prophets? What chapter divides the Bible in half? Where does the first quarter end? Where the third quarter? In which quarter of the Bible is Joel? Amos? Titus? Nehemiah? Joshua? Ruth? Philemon? Name the three recognized versions of the Bible. Who divided it into chapters and verses? For what purpose?

Name three books most helpful in Bible study? What do they do? Which is the largest book in the Bible? The smallest?

THE BIBLE AS IT IS

PERIOD II

1655 years

From the Fall of Man to the Flood.

Gen. 4:1 - 8:14

I — AS TO POPULATION.

In Gen. 5:4¹, we are told that Adam lived 930 years and "begat sons and daughters." Nobody knows how many children were born to him. The record tells us a little something of three of them, Cain, Abel and Seth. We know very well, however, that the human race can even yet easily double itself every twenty-five years if there were no losses by death. The losses by death would seem to have been few in the days of which we are now studying. If we do not count Abel and Enoch, who were prematurely removed, the average life of those whose record we have in the Bible was 816 years during this period. Count it up for yourself by doubling the population every twenty-five years and you will find that at Adams' death the population of the earth might have been 254,877,906,944 or about one hundred times more than the population of the world is now. Why then ask the foolish question so often asked every where as to where Cain got his wife? If he did not marry until he was a middle aged man, there were doubtless millions of women in the world for him to approach.

II — AS TO CHRONOLOGY.

The Bible gives us some dates but it does not even try to give us all the dates and we do not know how to bridge over the vacant places. For instance, how old was Adam when he fell into sin or when he was driven out of the garden? Did he count his years from the day he sinned or from the day he was made? If we knew for certain that he dated his years from the day he sinned, then we might know for certain that there were exactly 1656 years from the Fall of man to the Flood. For the Bible tells us that Adam was 130 years old when Seth was born, Seth 105 when Enos was born, Enos 90 when Cainan was born, Cainan 70 when Mahalaleel was born, Mahalaleel 65 when Jared was born, Jared 162 when Enoch was born, Enoch 65 when Methuselah was born, Methuselah 187 when Lamech was born, Lamech 182 when Noah was born, and Noah 600 years old when the Flood came. The sum of these years is 1656. But if Adam was 100 years

old before he fell into sin, then our dates are all wrong.

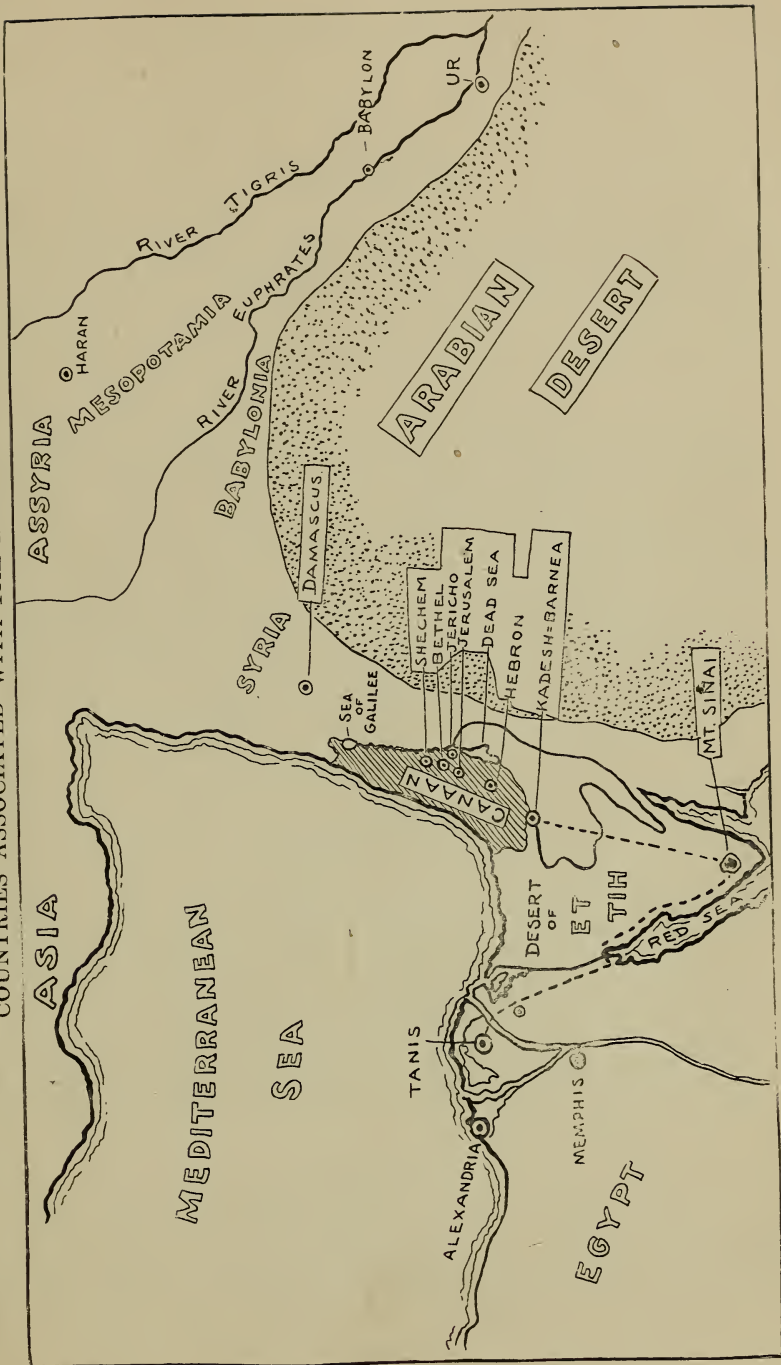
When the Authorized Version was printed the preacher in Oxford where it was printed was Archbishop James Ussher, Primate of Ireland, the best authority then living on Bible dates. The printers accepted the dates that he gave them and these are the dates that you see printed in the Oxford Teacher's Bibles to this day. His dates are probably not correct, neither are the dates of anyone else who has figured them out since then. But we really need to have in mind an approximately definite date if we want our minds to serve us well in remembering the situations or even imagining them. As Ussher's dates are already printed in many Bibles, we will honor him for being the first and only one to get his dates accepted in a recognized version. They will serve our purpose of giving the mind a definite thing to grasp and that is the important thing we want to get. But when you are ready to give special consideration to some definite portion of Scripture where accuracy in dates is important, you are advised to consult other authorities and to make such amendments in the dates as the evidence may suggest.

III — AS TO GENEALOGY.

In the Hebrew language the same words translated 'son of' mean "descendant of." Jesus was the 'son of' David in the sense that He was a descendant of David. In the genealogies therefore given us in the Bible we must bear this in mind. And we must remember also that the record of women was not often published, neither the record of the wicked nor of any but the heir.



COUNTRIES ASSOCIATED WITH THE LAND OF EDEN



EXERCISES

These lessons are expected to be one hour in length. More than half of the hour, however, should be spent in practicing the principles underlying this method of study. Assuming that a class of forty pupils is before me, I will ask each of you to hold up your closed Bibles so that I may see them. Now open them quickly to the 57th Psalm, first verse. As soon as you have found it stand up and begin to read.

The fact that you are reading it, shows that you are not bluffing. When half of you have found it, we will not embarrass the other half by waiting for them.

Now find for me the same way, Ruth 1:16; John 15:17; Prov. 2:10; Jonah 1:2; Heb. 2:1; Joshua 1:9.

(Note: Let the teacher suggest a dozen or more other references that are not given here in print so as to drill the class thoroughly in the knowledge of where the books of the Bible are in their relation to one another. The rivalry to get there first, or at least to get in with the crowd that stands up, will prove a powerful aid and stimulus to compel the learning of the books of the Bible.)

Now find for me the account of the serpent tempting Eve; of Noah sending forth a dove; of the creation of animals; of the building of the ark; of the death of Abel; of Methuselah.

(Note: The finding of these last six references introduces the mental processes that are fundamental to this course of study. For in every case the mind of the pupil should be trained to consider first the probable place where it occurred; secondly, the approximate time; and thirdly, that portion of the Bible which covers this place and time. In looking up the first of these six references, therefore, the mind of the pupil should silently say to itself: (1) This happened in the garden of Eden. (2) It happened just before the Fall of Man. (3) It must therefore be in the third chapter of Genesis. In the second question: (1) It happened in the ark. (2) It happened just before the waters were dried up. (3) It must be in the eighth chapter of Genesis.)

Color the foregoing map so that Mesopotamia and Chaldea will stand out conspicuously. See page 26. Color Assyria east of the Tigris and north of Haran, red; Asia, brown; deserts, yellow, waters, blue. Put Nineveh on this map. Look into a Bible Dictionary and see where it should be placed.

PERIOD III

427 Years

From the Flood to the Call of Abraham.

Genesis 8:15 - 12:5

I — AS TO LONGEVITY.

It stands to reason that such a flood of waters as that described in the seventh chapter of Genesis may have changed the atmosphere of the whole world. No man can say what new germs or bacteria were developed or created then. The record shows us that the lifetime of man on the earth was never again half so long as it was before. It is possible that millions of germs live in the atmosphere as we now have it which could not or did not live in the atmosphere before the flood. In those days the atmosphere may have been sterilized and pure so that even grape juice would not ferment. After the flood, righteous Noah drank wine and became drunk. There is no intimation that he ever did it the second time. Possibly he would not have done so this first time, if during all the six hundred years of his life he had ever before discovered anything intoxicating. He had often drank wine before without embarrassment.

The atmosphere as we now have it is a mixture of about one-fifth oxygen and four-fifths nitrogen, with traces of other gasses intermixed. If these proportions were reversed for thirty days, not a man would be alive. Did Noah ever see a rainbow before the flood? That depends on how the atmosphere before the flood was constituted. May it not be possible that when God put the rainbow in the sky after the flood as the token of His covenant with Noah, it was the same as to say, "I will no more change the atmosphere of the world. I will keep it forever as it now is, even though the task be difficult. When you see a rainbow you may know that the atmosphere is still mixed in the same proportions as it was immediately after the flood, else a rainbow could not exist."

II — AS TO LANGUAGE.

A lighthouse cannot save a sinking ship, but it can direct a ship how to keep from sinking. A high tower in a great plain might enable us to know where the center of population is. But the tower itself cannot save men after it has brought them together. Men of different

languages do not greatly enjoy being together. God wanted men to subdue the whole earth and live in every land. By "confounding their language," the tendency to keep together was gone and their tendency to scatter over the world in smaller groups was promoted. The origin and purpose of many languages are briefly described in Genesis eleven. Their tower was never finished, but its name, Babel, and the city of Babylon which was formed around it, has been as a lighthouse to the world ever since warning mankind of the wrecks and dangers in human history.

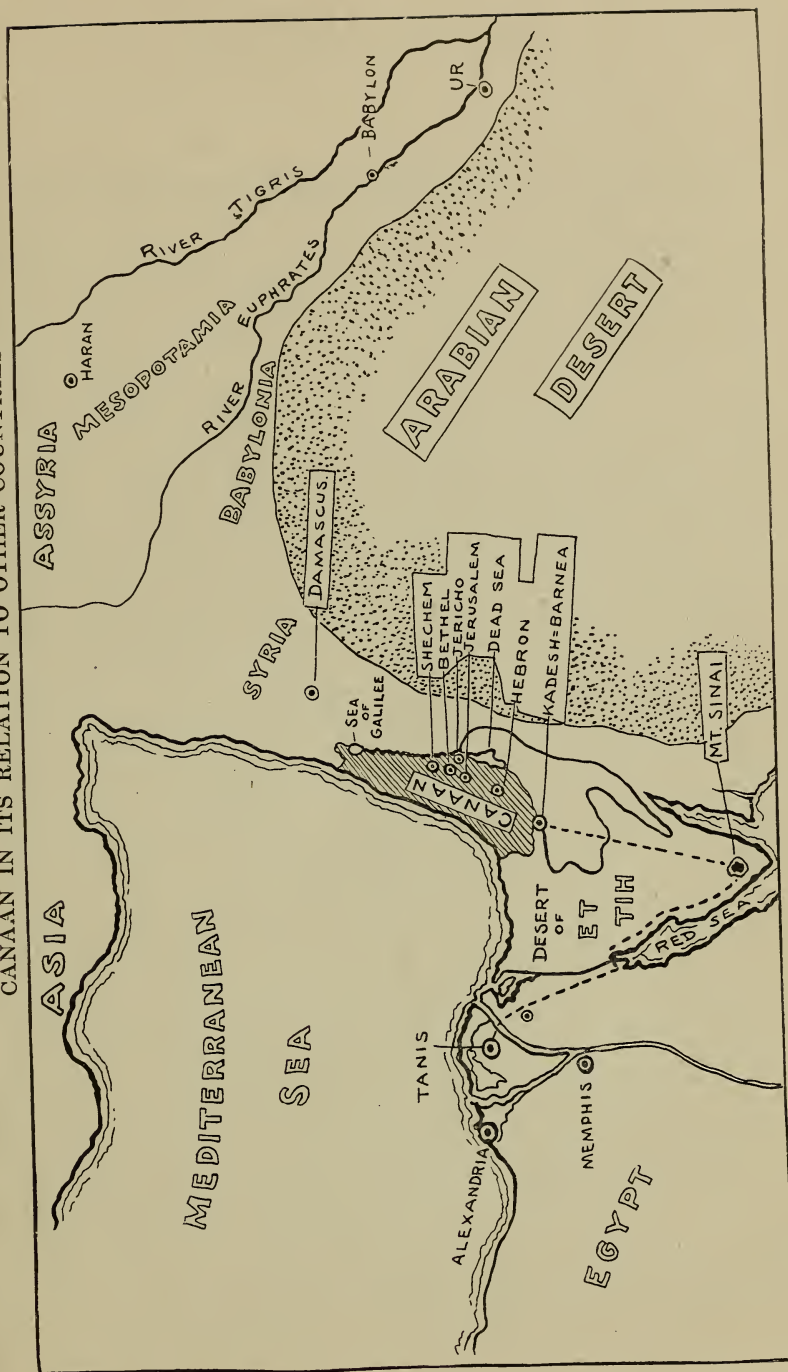
III — AS TO CASTE.

Noah discriminated between his three sons in a most remarkable manner. Their very names would seem to signify that Shem was to be the father of distinguished people, Japheth of the common people, and Ham of servants. The world is still made up of these three classes of people. Can it be possible ever to have social equality?

Our memories delight in round numbers. We might therefore say that between the Fall of Man and the Call of Abraham was a period of two thousand years; between Abraham and the coming of Christ 2000 years; between the Birth of Christ and this present day, 2000 years.



CANAAN IN ITS RELATION TO OTHER COUNTRIES



CANAAN IN ITS RELATION TO OTHER COUNTRIES

It is only about 500 miles from Jerusalem to Babylon in a straight line eastward. But no one ever goes that way because of the great Arabian desert. The route goes north near the sea of Galilee and the city of Damascus, thence around or across the desert to the Euphrates river, a distance of about 900 miles. Ur of the Chaldees, from which place Abraham was called into the land of Canaan, is on the south side of the Euphrates river, about 120 miles from the Persian Gulf. From this place Abraham went to Haran, some 500 miles northwest, and in that beautiful place he tarried until called again to Canaan. Then he went from Haran to Shechem, about 540 miles southwest, and he was then in the land which God had promised him.

From Shechem he continued to the south to Beersheba, 85 miles and finally he went down into Egypt, probably to Memphis, 200 miles distant, by the route near the coast. From Jerusalem Memphis is about 285 miles, Hebron 20, Shechem 35, Damascus 130; Jericho 18; Bethel 15, the Dead sea 15.

Mesopotamia was the land in between the rivers Euphrates and Tigris. Babylonia was a district along the Euphrates river around Babylon, and Chaldea was the southern part of Babylonia. Assyria was the country north of Mesopotamia, which eventually conquered the southern countries and gave its name to the whole territory. Between Assyria and Canaan around Damascus was a territory known as Syria, which at one time became a strong empire.

The Arabian peninsula is 1,400 miles long from north to south, about 1,300 miles wide at its southern boundry at the Indian ocean, and about 750 miles wide between the Persian Gulf and the Jordan river. The peninsula is mostly desert. It has mountains, hills, and shifting sands with oases here and there.

The desert of Et Tih is not a desert of sand but of gravel and flint. It is uneven in surface and extends about 150 miles north and south, and 150 miles east and west. The land of Canaan is bounded on the west by the Mediterranean sea, which is 2,320 miles long from east to west and 1,080 wide at its widest. The land east of the Jordan and west of the Arabian desert is called Gilead. North of Canaan is Phœnicia, on the seacoast running back into the mountains of Lebanon. It has been said that these Phœnicians first taught the world letters and invented the art of making glass and dyes.

Color the foregoing map so as to make Canaan an Ur of the Chaldees prominent. With red ink or pencil make the foot-prints of Abraham from Ur of the Chaldees to Haran, just as our cartoonist has made them in black for the Israelites from Mt. Sinai to Kadesh-barnea. Abraham probably crossed the Euphrates river at Babylon where there were bridges. Then likewise trace Abraham's journey to Shechem. He probably went through Damascus, for from that city he obtained Eliezer, the steward of his house. Gen. 15:2. From Shechem trace his foot-steps to Hebron.

(After this lesson the teacher should question the class as was done on page 22, calling for at least 20 or 30 references.)

PERIOD IV

215 Years

From the Call of Abraham to the Descent into Egypt.

Genesis 12:6 - 47:26

I — A NEW COUNTRY.

This new country to which Abraham went has been for centuries called the Holy Land, Canaan, or Palestine. It is the most wonderful land in the world, a garden of Eden when properly cultivated. For a land of so much importance it is remarkably small in territory, only about 50 miles wide by 150 long. It is hedged about by fences of God's own making and is itself a miniature world. It is a miniature world because almost every kind of animal, bird, flower or fruit-tree grows there. It has rivers, lakes, mountains and plains. Its climate varies from perpetual snow on Mt. Hermon, to tropical heat in the Jordan valley. An army might enter it from the north through the narrow valleys between high mountains where God has left open a gateway. But on the east a great desert of ever shifting sand averaging more than 1000 miles wide is God's everlasting, insurmountable fence to protect this land against the hordes of the east. On the south is the desert of Et Tih or Sinai. On the west is the Mediterranean Sea more than 1000 miles wide is God's everlasting, insurmountable fence too dangerous for a battleship to anchor near.

II — A NEW PROPOSITION.

Into this new garden of Eden God called Abraham to make to him a new proposition whereby he would become the "father of the faithful" and his descendants, "God's chosen people." God gave to him and to his wife new names, filled their spirits with a new hope and kindled in them a new ambition. But Abraham back-slid into Egypt and then his troubles began. "Whatsoever a man soweth, that shall he also reap" was as true in those days as it is now. After severe discipline, however, Abraham recovered himself, proved faithful, believed God and obtained the promises.

III — A NEW REVELATION.

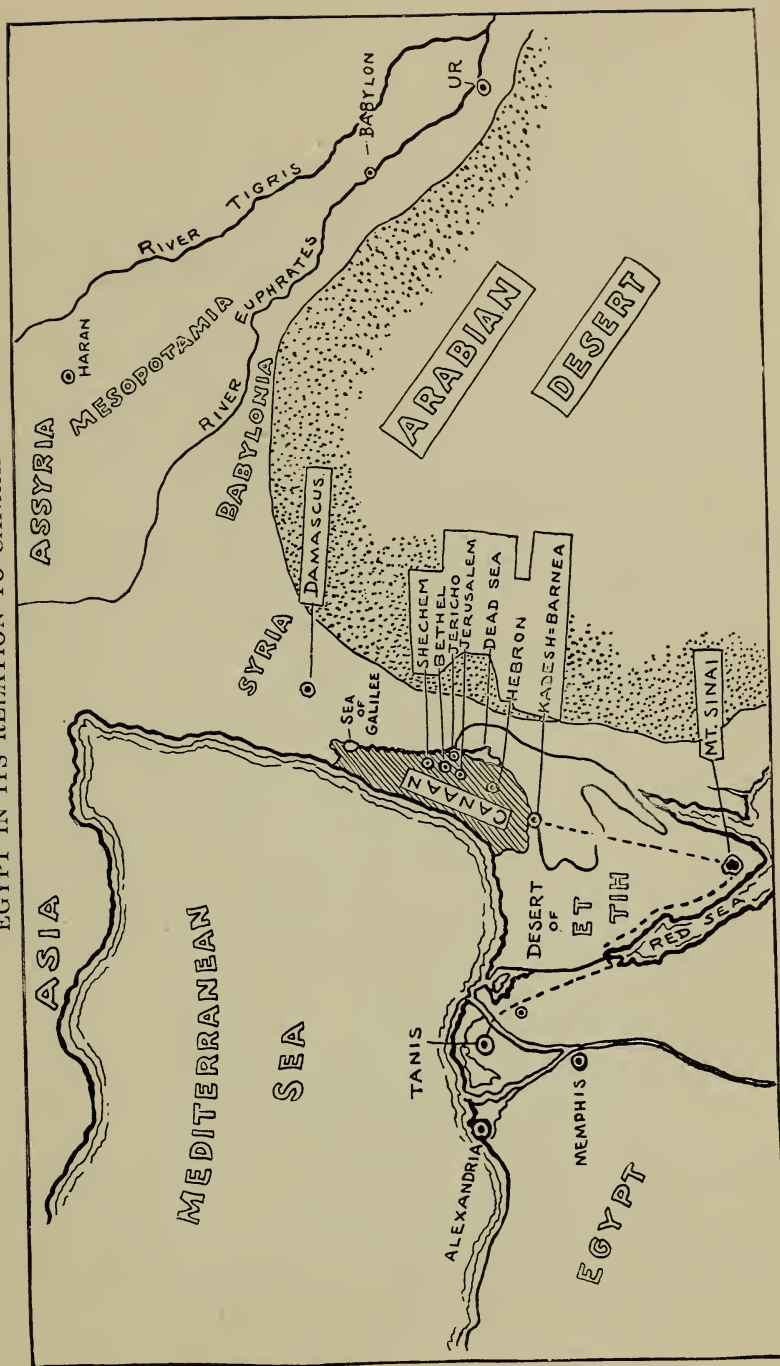
The fear of God, at the first, Abraham did not seem to know. There is no record that he had ever seen the manifestation of God's wrath,

until he went into Egypt, returned to Canaan and wanted proof of God's veracity. (Gen. 15:8) The contamination of Egypt had evidently gone bad with him and with Lot. Immediately upon his return from Egypt, Lot separated himself from Abraham and "pitched his tent toward Sodom" because it was "like the land of Egypt." The captivity of Lot and the overthrow of Sodom taught both of them something of what God's wrath means. Sarah proposed her Egyptian handmaid as a concubine for Abraham, a custom she had probably learned in Egypt, and a transaction which brought polygamy into Abraham's home, a crime for which all of their descendants suffered agony. Out of this situation grew the complications, distresses and heart-aches that eventually brought all of Sarah's descendants into Egyptian bondage.

All the rest of the book of Genesis, from chapters 13 to 50, are written to show us how sin does not pay and how righteousness is rewarded. The illustrations are the interesting characters of that age: Abraham, Sarah, Hagar, Ishmael; Isaac; Rebekah; Jacob; Esau; Laban; Rachel; Leah; Joseph and his brethren. All these biographies are written up in chronological order in these forty-seven chapters.



EGYPT IN ITS RELATION TO CANAAN



EXERCISES

Color the foregoing map making the river Nile blue, and a little strip of land on both sides of the Nile, green. The coast also from Canaan to Egypt should have a narrow border of green. Make the tracks of Jacob identical with those of Abraham going down into Egypt. Start from Hebron to the coast, thence along the coast to the Nile, thence up the Nile to Memphis where the Pharaohs resided. Egypt is the valley of the river Nile with great deserts on both sides of the valley. At the mouth of the Nile (there are several mouths) is the delta in the shape of a triangle with about 150 miles to each side of the triangle. Near the apex of this triangle is where the pyramids are, where the sphinx is, and where modern Cairo is, 12 miles north of the ancient site of Memphis. From the apex of this triangle near the pyramids, the valley of the Nile is perhaps an average of two miles wide on either side of the river for a thousand miles up stream.

(With Bibles in hand, let us turn quickly to some important text: When you have found it, stand up and read it, that you may have credit for finding each text as I call for it.)

Hosea 4:1; Habakkuk 1:1; Amos 5:14; Malachi 3:18; Micah 6:1. (If you have had trouble in finding these it is probably because you do not remember the order in which these books come. It is easy to remember the order if you will divide the books into four lines, three books to a line. Henry Ward Beecher, Caroline Atwater Mason are familiar names with three divisions each. Why not just as easily remember four other names?

Hosea Joel Amos;
Obadiah Jonah Micah;
Nahum Habakkuk Zephaniah;
Zechariah Haggai Malachi.

Try and see how easy it is to remember in this way the four groups.)

Find the story of Rebekah at the well; of Joseph being sold into Egypt; of the tower of Babel; of Sarah's death; of Jacob's ladder; of the seven year's famine in Egypt; of Ishmael; of Melchisedek; of the destruction of Sodom; of the tree of life.

PERIOD V

215 Years

From the Descent into Egypt to the Exodus.

Gen. 47:27 - Exodus 15:22

I — AN ERA OF PROSPERITY.

An era of prosperity often precedes an era of depression and slavery. In Gen. 15:13 this era of affliction is spoken of as 400 years. In God's sight the years 1914 to 1918 when the prosperity of America was at its height may have been just as unfortunate for America as the years of depression that have followed. God may have dated the affliction falling upon Abraham's posterity from the time Abraham went down into Egypt instead of the time Jacob went down nearly 200 years later. We are not questioning God's dates, but we are explaining our dates. For we who can see only on the surface are accustomed to date this sojourn in Egypt from the time Jacob went down. This era of prosperity seems to have lasted as long as Joseph lived, which was 77 years. They were assigned the land of Goshen which was a small fertile country on the east border of the delta. There Jacob died and his body was embalmed after the manner of the Egyptians. (Gen. 50:2)- A great funeral procession was gathered to carry the body of Jacob, now called Isra'el, back to the land of Canaan and bury it in the cave of Machpelah at Hebron with Abraham and Isaac.

II — AN ERA OF OBSCURITY.

Joseph lived about 60 years after his father died. During all that time while he had influence at court, his brethren doubtless fared well. His heart, however, was not in Egypt. He made his brethren solemnly promise to carry his bones to Canaan when in future years their inevitable exodus would come. (Gen. 50:24-26). More than a century passed before the exodus came, and when they left, they left in a great hurry, but they did not forget to carry with them the bones of Joseph. (Ex. 13:19). Why these two men of God did not wish their bodies to be buried in Egypt is a proper question. See what the best commentaries have to say. Also trace on map, page 29, the probable route that was taken by the greatest funeral procession of that century when Jacob's body was taken to Hebron. In doing so, remember that a large company cannot go by as direct a route as a small company; and that Joseph being a royal personage accompanied by court officials

may have had to take a very circuitous route in order to pay his respects to the governments through whose domains he passed. He may have avoided unfriendly governments along the sea coast and preferred to greet the kings "beyond Jordan."

III — AN ERA OF DELIVERANCE.

The twelve sons of Jacob became the heads of twelve families. These families multiplied and were called tribes. It was the intention of Jacob to give to Joseph a double portion of the paternal blessing which it was his privilege to bestow upon his children. In those days a loyal son considered it a greater honor to have the blessing of his father upon his head than to have a fortune, like Esau, without the blessing. In order to do this diplomatically, Jacob resolved to give to each of Joseph's two children a full measure of his blessing. Therefore he called for Ephraim and Manasseh and made each one the head of a tribe. They were, however, born in Egypt and they never quite got over their Egyptian idolatry.

The book of Exodus begins with an account of the birth of Moses. In after years, Moses fled to the wilderness. Trace his footsteps on the map, page 35. From this place of retirement, God called him, at eighty years of age, to deliver Israel. In the history of the world there is no other record of a deliverance so remarkable as that which Moses brought about without a sword or spear in his hand. The first fifteen chapters of the book of Exodus tell us the whole story with a thrilling account of the ten plagues of Egypt.



THE BIBLE AS IT IS

PERIOD VI

40 Years

From the Exodus to the Death of Moses.

Exodus 15:23 — Leviticus — Numbers — Deuteronomy.

This period is the shortest but the most important of any we have yet studied. One book only was required to give us man's history for the first 2500 years. Four books were then required for the next forty years. The leading events are clustered around three places.

I — MOUNT SINAI.

Precisely two months after the Israelites left Egypt, they went into camp at Mt. Sinai. (Ex. 12:18 & 19:1) They had traveled 150 miles, crossed the Red Sea, fought a great battle at Rephidim and established themselves in the desert. Immediately upon reaching Mt. Sinai, God gave them the Ten Commandments and let them go into camp for eleven months that they might have time to construct the Tabernacle, take a census and be ready for a quick move into Canaan.

The waters of Marah had been made sweet for them, quails and manna had been given to feed them, a pillar of cloud by day and of fire by night was always present to lead them, and yet they fell into sin, worshipped a golden calf and provoked the wrath of God. With the construction of the tabernacle, the book of Exodus ends.

Moses then wrote another book, Leviticus by name, giving in detail the laws that were thereafter to govern Israel. He closed that book with a wonderful climax on giving and the law of tithing.

When he was ready to launch his great military drive toward Canaan, he carefully assigned to every tribe its particular place in the forward march. The census showed more than 600,000 soldiers ready for war, twenty years old and upwards. (Num. 2:46). It is evident therefore that including children, women and non-combatants there must have been at least five million people in the procession. It was a time for emphasizing and taking an accurate account of numbers. The book describing these movements has therefore been called Numbers.

He observed the first anniversary of the Passover with appropriate ceremonies. In 36 days more he had every man drilled and ready for the place and responsibility assigned to him. The cloud lifted from the Tabernacle and forward they went.

II — KADESH - BARNEA.

From Mt. Sinai straight north 140 miles to Kadesh-Barnea they marched. The diary of their 21 days of travel is given in Num. 33; but their Sabbaths and rest-days are not recorded (Num. 9:22 & 12:15). The first twelve chapters of the book of Numbers tell us the story of this wonderful drive including their murmurings, jealousies and troubles while on the march. People are never altogether pleased

THE BIBLE AS IT IS

with the parts assigned to them. Even Aaron and Miriam, brother and sister of Moses, challenged the supremacy of Moses' authority. Family troubles are always humiliating. Miriam was disgraced. (Num. 12).

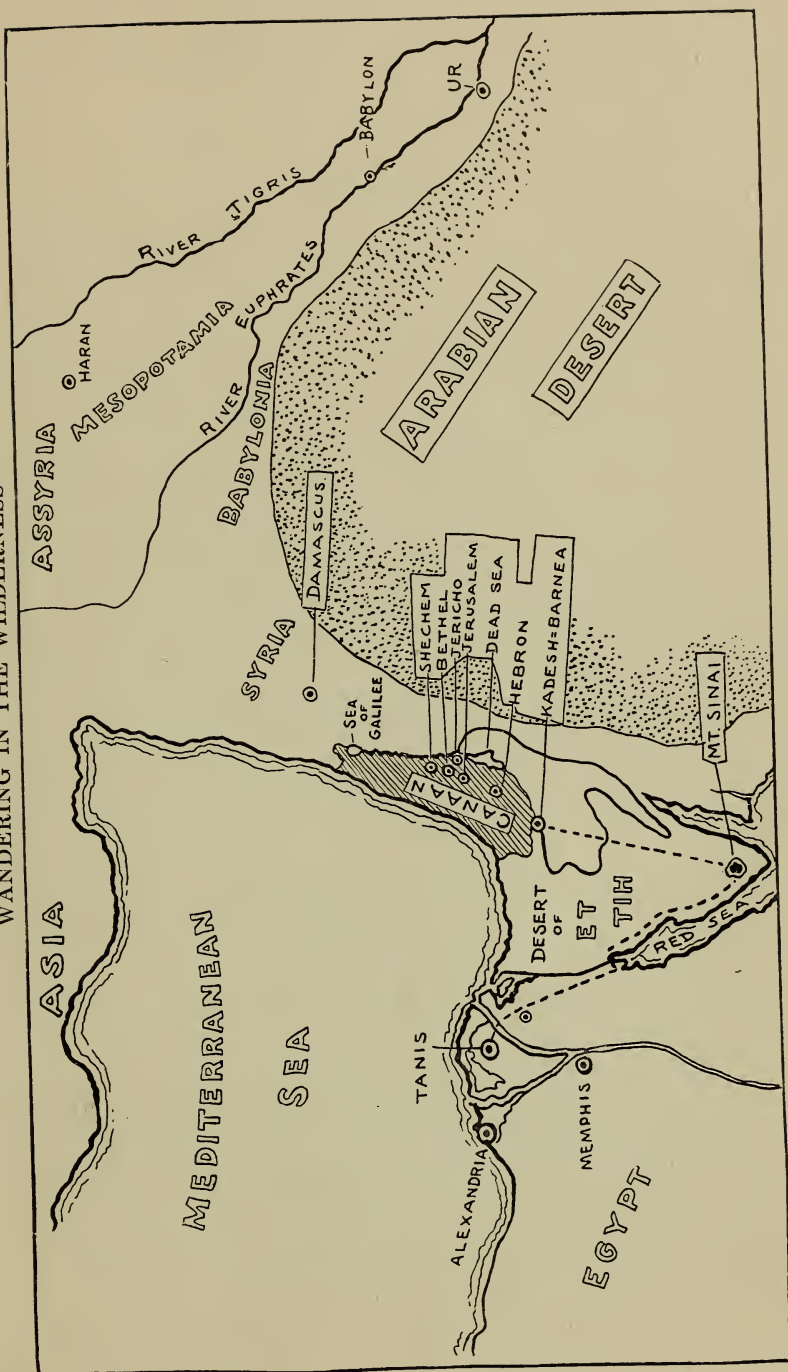
At Kadesh-Barnea they went into camp. The people insisted on sending spies to search out the land before attacking Canaan. (Deut 1:22) Ten out of the twelve spies reported it an impossibility to conquer that people. That unfavorable report stirred up the spirit of rebellion. They refused to go further. They threatened to depose Moses and Aaron and elect other captains to lead them. Korah, Dathan, and Abiram organized a company of 250 prominent men (Num.16:3) to challenge Moses' supremacy. They exalted their own ability and worthiness to lead the people. Moses accepted the challenge and called upon God to show the divine hand before all the people. The earth opened suddenly and swallowed up this organized rebellion. Aaron's rod blossomed. Never again was the authority of Moses questioned. This personal victory of Moses may have been too great for him to stand with equanimity. He soon became too autocratic and spoke to the people roughly. He smote the rock when he should only have spoken to it. This costly mistake humbled his spirit, hurt his ambition and filled his life with disappointments. Firey serpents got in his way, kings refused permission for him to go through their countries, and he was forced to fall back toward Mt. Sinai and go around the Arabian of the Dead Sea. He then stretched his forces northward between the desert and the mountains east of the Jordan valley until he could strike Canaan amidst ships at Jericho. This required 38 more years of wandering in the wilderness.

III — MOUNT NEBO.

Balak, king of the Moabites, disliked the looks of things when he saw from the tops of the mountains the camps of five million Israelites swooping down upon his kingdom in the direction of Jericho. Therefore he sent to Pethor in Mesopotamia for the prophet Balaam to come and curse Israel. He believed that Balaam had some mysterious control over the spirit world. Balaam came singing, "Let me die the death of the righteous and let my last end be like his." He could not see the way clear to curse Israel, but he thought he was very shrewd when he told the king how to make Israel sin and thereby curse themselves. The king, he thought, might find a pretext for sending friendly and beautiful young women over to the camp of Israel whose real purpose should be to tempt the men to sin so that God might punish the sinners. (Num. 31:16). The Moabites were a degraded people, but they were not mean enough to do this thing. The Midianites however thought it a good scheme and worked it successfully. For the awful sin of making this suggestion Balaam died the death of a dog instead of the righteous. (Num. 31:8). And for this offense, Moses slew all the women as well as men of the whole Midianite country that all men might know that "the wages of sin is death."

Israel was now ready to strike Canaan. The high command was turned over to Joshua. Moses finished writing the book of Deuteronomy in which he rehearsed the great things God had done through him. He urged all the people as soon as they should get into Canaan to go to Shechem and hold a great consecration service. (Deut. 27:1 - 31:6) He then bade them farewell, went up the mountain of Nebo to the high peak, Pisgah, viewed the land of Canaan, and died.

WANDERING IN THE WILDERNESS



EXERCISES

After each lesson the teacher is expected to call for a number of references and the class to turn to the chapters or verse asked for. The class should be drilled in this until the Bible is familiar to every one. A child studying a music lesson on the piano, at first finds the keys with difficulty and the touch is awkward. But after practicing a while that same child finds the proper keys without any effort at all, and presses them down with a touch that is artistic. Many people read their Bibles, here a little and there a little. But they have never gotten right down to business and looked up a dozen references in their lives. Consequently the Book does not open itself to them.

When the teacher wishes the class to turn to a given incident, story, or narrative, it is a good plan to call for such things as are in the headlines of the Book. Those headlines are usually the most important events described on those pages. It is also a good plan to call for such events in the order of their record for a while until the class is sufficiently advanced to cross easily from one Period to another.

The pupils ought to read these lessons over and over again in this book until the order of events sticks tight in their memories. Then they ought to read the account in the Bible itself so that all the details of the record may have a chance to get in on the ground floor of their minds. Once they get in and are nailed down by these exercises, they will never be forgotten either in this world or in eternity.

If, for instance, you learn this lesson well, when you see Moses in heaven, you will have something to talk to him about and you will be interested in all that these five books have told us.

Find for me in half a minute the original law of tithing. Find the account of the worship of the golden calf. Find the ten plagues of Egypt. Find for me where it was that Jacob first met Rachel, and where Isaac first met Rebekah.

From what city did Balaam come to Balak? Whom did Joseph marry? To what king did Abraham pay tithes? Where did Aaron die? Who was Noah's father? How did Enoch depart this life? Where is it said that while the earth remaineth, seed-time and harvest, summer and winter and day and night shall not cease?

Find all these answers. For in the finding of them, certain mental processes will develop that are valuable indeed when once they are full grown.

Trace on the map the tracks of Balaam on his journey to Balak.

THE BIBLE AS IT IS

PERIOD VII

56 Years

From the Death of Moses to the Judges.

Joshua 1:1 - Judges 3:8

We might well consider the first two chapters of the book of Judges as an introduction to that book. This would leave the book of Joshua as the one book to tell us the whole story of this Period. Joshua was a soldier, a military man from his youth up. He saw everything through military eyes. When God wished to speak to him about his first great conflict in Canaan, He appeared to Joshua in the uniform of a military officer. (Josh. 5:14) And in that form Joshua quickly understood God's message.

I — THE ISRAELITES UNDER JOSHUA.

No man ever had so many victories, such complete victories and such startling victories as Joshua won. Thirty-one kings cast their crowns at his feet. (Josh. 12:24) At his approach, the river Jordan held back its waters that he might cross over on dry land, and the walls of Jericho fell down of their own accord that he might take the city. This proceeding struck terror to all the kings of Canaan. But they rejoiced with a new hope when the men of Ai triumphantly repulsed the attack which Joshua made on their city. The temporary defeat, however, was followed so quickly by such a startling and overwhelming victory that the kings of all the countries round about proceeded with all possible haste to ally themselves together in a confederacy against him.

Joshua, however, seemingly unafraid and not even excited, calmly proceeded to Shechem, as Moses had commanded him, and there held the greatest consecration service in all history. (Josh. 8:30-35; Deut. 27:1 - 31:6) There at Shechem in a valley between the mountains of Gerizim and Ebal, is a natural, out-of-doors auditorium in which five million people can easily be seated and hear every word spoken by a priest on either mountain.

The men of Gibeon, fearing for their lives, made haste to get into the good graces of Joshua. They formed with him a league of nations on a small scale by which they were to be protected. The neighboring kings were insulted by this unseemly alliance. And for this offense to them the king of Jerusalem organized another alliance of a similar sort with four other kings to make war on Gibeon and wipe Gibeon off the map. The Gibeonites appealed to Joshua for help (Josh. 10:6) and the great soldier came against the opposing alliance like a whirlwind from the desert calling upon the sun to stand still on Gibeon until he could show these allied kings that there is a God in Israel. He utterly annihilated their armies and thereby made Israel strong in the very heart of Canaan.

This great victory excited the kings of the north until they were frantic with fear. Jabin, king of Hazor, proceeded with all possible speed to get together all the kings and armies possible in a united effort to defeat Joshua. He assembled such a multitude of troops that they appeared to him as "the sand of the sea" with horses and chariots very many. (Josh. 11:4) Confident of their superior strength, they were leisurely admiring themselves and making ready to drive Joshua back into the desert when to their great surprise and consternation Joshua suddenly swooped down upon them in the night (Josh. 11:7) and smote them with a terrible slaughter. Joshua then divided all their lands among the tribes of Israel as Moses had commanded.

II — ISRAELITES UNDER THE ELDERS.

Joshua died at 110 years of age, having divided the land, having set up the Tabernacle at Shiloh, (Josh. 18:1) and having held a final consecration service in Shechem (Josh. 24). He made no provision for his successor, and no outward provision for a strong central government. Heretofore the children of Israel were in a compact body, under constant discipline, expert in military adventures. But now these five millions of people were scattered over ten thousand square miles and they were no longer being fed with manna nor led by a pillar of cloud. They were constructing their homes, tilling the soil and beating their swords into plow-shares. The elders of Israel who had for many years been associated with Joshua, men after Joshua's own heart, were able to rule well while they lived. (Josh. 24:31). Their successors, however, utterly failed.

III — THE ISRAELITES UNDER CUSHAN-RISHATHAIM.

The record tells us that Cushan-rishathaim, king of Mesopotamia, conquered these tribes and held them in servitude for eight years, and that it came about as a punishment for their sins. We can readily see that this was a logical conclusion. God had provided for these people a strong central government in a united brotherhood around the Tabernacle as the center or capital. If they had obeyed the laws laid down by Moses for them in the book of Leviticus, they would have brought their burnt offerings, their tithes, and their common experiences together continuously. Shiloh, where their place of worship was, would have been the clearing house for all their troubles, their House of Commons for debating all their propositions, the storm center for developing all their heroes.

When every man devoted all of his time to building his own house and tending his own farm, when he refused to pay his tithe any longer and to give attention to public worship, when every man began to look out for himself and every tribe for itself, they quickly found that "United, we stand; divided we fall." When a man substitutes something else for public worship, his captivity cometh soon. No matter what whim or idol it is, nor how up-to-date it may seem. The automobile ride, the Sunday newspaper, the listening-in to the radio-phone and the wonderful wireless communications, all of them, any of them substituted for the Tabernacle services, the public worship, the consecrated giving, the face to face fellowship, will bring quick submission and costly tribute to a heathen king. Sure enough, Israel went into captivity because of sin.

THE BIBLE AS IT IS

PERIOD VIII

300 Years

From the First of the Judges to the Kings.

Judges 3:9 - Ruth 1 - Samuel 8:22

I — THE CONNECTING LINKS.

The twelve tribes of Israel numbering less than twelve million souls were scattered now over the mountains and plains of ten thousand square miles of territory. There were no newspapers, telephones, rapid transit nor modern appliances for keeping them in touch with one another. God's plan was to speak to them through the Tabernacle services in Shiloh, and to have them come together there in great conventions, or feast days, and thus keep together a united brotherhood in close touch, sympathy and fellowship with one another. Whenever religious enthusiasm ran low and public worship was neglected, the tie that bound them together was weakened. And in proportion as they became strangers to one another, their interest in the common welfare faded away in favor of every tribe for itself. Inter-marriage with heathen families followed as a matter of course and the worship of other gods crept into their scattered, country homes. (This reads like a twentieth century story of apostasy in many New England homes today.) God who is wonderfully rich in mercy toward His erring creatures, saw them sinking like drowning men in the undertow of these social entanglements, and He then raised up heroes to rescue them. These deliverers were called judges or saviours. (Judges 2:16 & Neh. 9:27). But these judges were not in any wise related to one another. In fact, God seems to have selected them from different tribes and from different ranks of families on purpose to teach the people that the special abilities and successes which they had were gifts of God and not a development or outgrowth of inheritance and education. The splendor of their attainments in every case is shown to be in proportion to their piety and consecration. There were fifteen of them in all and one of them, one of the greatest of them, was a woman.

II -- SENSATIONAL VICTORIES.

The most sensational stories ever written were recorded during this Period. No parent should fail to tell his child all about them. It is well to know the names of these judges, the order in which they came and the fact that they did not immediately succeed one another so that we cannot measure the years they ruled. We do not need to remember all of their names except for purposes of reference, but we should be very familiar with Othniel, Deborah, Gideon, Jephthah, Samson, Eli, and Samuel.

Othniel, the son-in-law of Caleb, was the first judge. Caleb was famous forty years under Moses. At eighty-five years of age, this old

THE BIBLE AS IT IS

hero begged for the privilege of leading an army against the giants that everybody else was afraid of. (Josh. 14:12). Kirjath-sepher was the one place most difficult of all for Caleb to conquer. Othniel was the young man who took that stronghold in battle and won such glory that Caleb gave him his daughter to wife. All Israel heard of it and he became the most idolized young hero in all Palestine. Consequently when the king of Mesopotamia took Israel captive, everybody turned to him for help. The knowledge that he would lead the army set fire to the enthusiasm of the whole twelve tribes and they easily regained their independence and sovereignty. Chapters 4 and 5 tell us of Deborah going against Sisera, a woman fighting for what seemingly was an impossible attainment. But a storm came up, the river Kishon overflowed its banks and swept the enemy away while his chariots of iron stuck in the mud (Judges 5:21). Chapters 6 - 8 tell us of Gideon's band and their great deliverance wherein the hand of God is clearly seen. The foolish vow of a great soldier is told us in chapter 11. And the foolish conduct of the strongest man that ever lived when he leaned on his own strength instead of on God, is told in detail in the life of Samson, chapters 11 - 16.

III — A SOLID FOUNDATION.

How wickedly men will act, even good men, when there is no strong government to control them, is clearly shown in the remaining chapters of the book of Judges. The experiment has been tried out, and the authentic record is here. Let no community ever try it again. The record is so bad that to tell the whole story would be unfit for public print. This is the picture of human nature slipping back into primitive depravity. Yet out of the worst depravity, some real good may come. The book of Ruth thus slips into this situation as a morning star after a night of oppressive darkness.

Ruth was a Moabitess. She belonged to a degraded nation. (Gen. 19:37) God himself spoke of her country as "Moab is my washpot" (Psa. 60:8) But God took her out of such environments as these to show the world that He can make the loveliest of human beings out of the most uninviting and impossible material. By His Spirit, He made Ruth to be admired by the whole world and called her to be the mother of kings, yea to be the progenitor of Jesus Christ, the King of kings. (Matt. 1:5). What a sweet love-story the book of Ruth is, transforming a poor peasant girl into a queen of queens, by means of her faith in God and her loyalty to His people.

This Period of study runs through the book of Ruth into the book of First Samuel laying the foundation for a kingdom in Israel. Eli is unable to hold either his own children or the nation in control. The people cry for a king to rule over them. Samuel is born a consecrated child. He was by far the best ruler among all the judges of the three centuries we have here studied. But the people wanted a king, a man of war and victories. To their way of thinking this would be the only solid foundation for the government of their nation. And for this they prayed. (I-Samuel 8:19-22).

PERIOD IX

507 Years

From the First of the Kings to the Carrying away into Babylon.

I-Sam 8:23 — II-Sam. — I-Ks. — II-Ks. I-Chron. — II.Chron. 36:5.

The record of these years was undoubtedly written in full and placed in safe-keeping. Some of them may have been lost during the revolution that followed. Some of them may have been preserved for us. We may safely assume that the Eye that never sleeps watched over Israel during these centuries and saw to it that such records as ought to be known to us of the twentieth century were safely kept, and handed down to us. It is possible that the histories of the last World War with which our country has been flooded are not as accurate, as unprejudiced, as valuable as the histories that will be written in the centuries to come. But a history written in the next century will undoubtedly use some words that are not now coined. And because that history uses some such words, a hostile critic five hundred years from now may try to prove that the World War was not fought in 1914-18 because the words describing it were not invented then. Of this Period, "The Bible As It Is" tells us three things:

I — THE UNITED KINGDOM.

The children of Israel were granted their prayer for a king who could lead them into triumphant war. Saul was such an one. The strong hand with which he rescued the people of Jabesh-Gilead in the eleventh chapter of I-Samuel is a thrilling story that made all the people shout for joy.

Fighting men are not always consecrated men. David was, but Saul was not. The two books of Samuel, the first part of I-Kings, all of I-Chronicles and the first part of II-Chronicles tell us of the wars, victories and perplexities that came to Saul, David and Solomon, each of whom reigned forty years over Israel. At Saul's death there was a disposition to divide the kingdom between Saul's son, Ish-bosheth, and David, but the threatened disaster was averted.

It was a literary age, a golden age of prosperity while the United kingdom lasted. There were people who taught that all of their adversities in government or in private life were the direct results of sin, and therefore if a man or woman has afflictions it is proof conclusive that sin has been committed. We may not know where or when the book of Job was written or whether it is prose or poetry, fiction or history, but we do know it was written to prove that a perfect man may nevertheless be mightily afflicted. In the providence of God the five books of poetry, Job, Psalms, Proverbs, Ecclesiastes, and Song

THE BIBLE AS IT IS

of Solomon, dealing as they do with the well-known characteristics and events of the United Kingdom, are assigned to this period of history.

II — THE NORTHERN KINGDOM.

At Solomon's death, ten of the tribes seceded and finally made the city of Samaria their capital. Their dividing line ran in a rather broken and now uncertain manner from the Jordan in a northwesternly direction through a point about twelve miles north of Jerusalem to the Mediterranean sea. Thereby they surrendered their claim to Jerusalem as their sacred city, and to the magnificent temple which Solomon had built. But they claimed, as they had the majority of tribes, their right to be known as the Kingdom of Israel. They sent to Egypt for their old-time friend, Jeroboam, to come and reign over them. (I-Ks. 12:3) These kings of Israel, of the Northern Kingdom, understood very well that to allow their ten tribes to go up to Jerusalem to worship would eventually bring them back into the kingdom of David. So they substituted other kinds of worship, the golden calves of Egypt and the lustful rites of Baal. Their plea then was, as it is now in some quarters, that it matters not what sort of religion one has just so he is satisfied with it.

To warn these people against this sin, God sent a number of prophets. Some of them like Elijah, Elisha and Micaiah did not write books. But the prophets like:

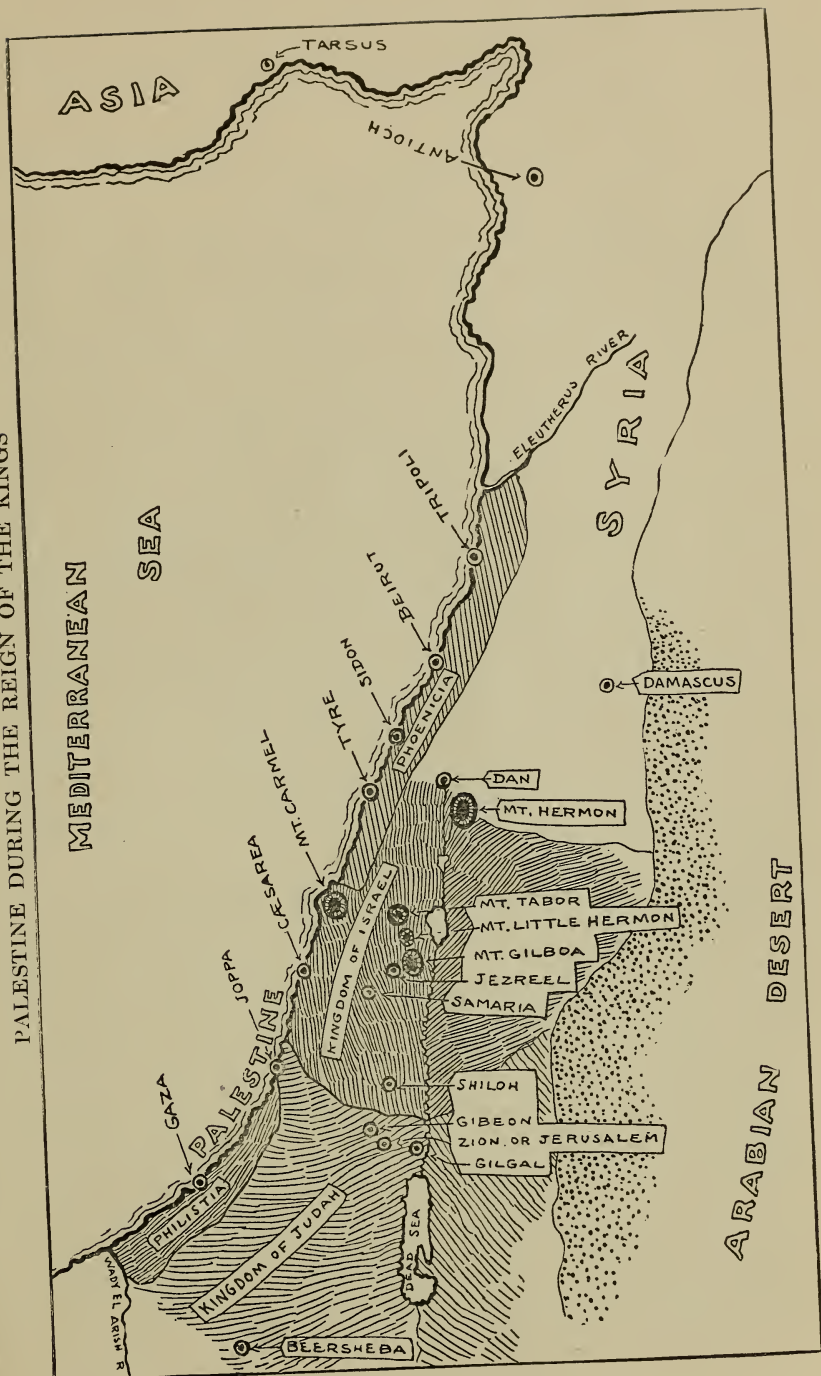
Hosea, Joel, Amos,
Obadiah, Jonah, Micah,
Nahum, Habbakuk, Zephaniah, did write books.

Their messages belong to this period of history but we may not know with exactness just how or when or where their books were first presented. These kings, however, would not hearken to their warnings and the Northern Kingdom as the kingdom of Israel, went into captivity about 722 B. C., 136 years sooner than did the kingdom of Judah.

III — THE KINGDOM OF JUDAH.

For three hundred and eighty-seven years the southern kingdom, or kingdom of Judah, lasted with a descendant of David on the throne. But despite the warnings of such great prophets as Isaiah, Ezekiel and Jeremiah, and such minor prophets as Obadiah, Micah and Zephaniah, these kings eventually went the way of the kings of Israel and suffered the same fate. Israel, however, as represented by the ten tribes, has never returned, but Judah came back again and was established in Jerusalem until a son was born, our Lord Jesus Christ, to sit upon the throne of David forever.

PALESTINE DURING THE REIGN OF THE KINGS



PALESTINE

Syria is now the name for all that territory which people frequently speak of as Palestine. Palestine proper, however, is only the territory south of Tyre and Dan, but north of Wady el Arish and Beersheba. Hence the expression "from Dan to Beersheba" (II-Samuel 24:15) means from one end of the country to the other. The distance was 150 from north to south. Its breadth was about 90 miles, 50 miles on the west bank of the Jordan river and 40 miles on the east bank reaching to the desert. This land is spoken of in Joel 3:4 as Palestine. But the word in Hebrew means Philistia and was probably once the same as Philistine. Palestine is sometimes spoken of as the "Land of Israel" (Matt. 2:21), the "Land of Promise" (Heb. 11:9), the "Holy Land" (Zech. 2:12), the "Land of Canaan" (Gen. 12:5). The last three expressions, however, usually refer to only that part of Palestine west of the Jordan river. Modern Syria takes in all of Palestine, including Philistia and Phoenicia, and extends farther northward 250 miles, 50 miles beyond Antioch. In other words, it includes the entire eastern coast of the Mediterranean sea, which is a little more than 400 miles long, more than twice the length of Palestine.

When Palestine was divided into two kingdoms (Kings 12) the dividing line passed in a broken circuitous manner from a point slightly north of Joppa to a point slightly north of Jericho. The land was therefore divided about half and half, but the northern half was divided among ten tribes while the southern half was divided between two.

Not much of the land south of Hebron, however, was worth cultivating except for a narrow strip of country round about Beersheba. The pasture lands for sheep and goats extended in narrow strips along the valleys running into the wilderness to the desert like the fingers of a man's hand holding the desert in position.

Color the foregoing map so as to distinguish between the two kingdoms at a glance. The kingdom of Judah in red and the kingdom of Israel in brown would show to advantage. Then put Syria in gray and Assyria in green and you will see the four kingdoms that played politics with one another in the days of king Ahaz. (II-Ks. 16:17) It is not necessary to remember all of these kings. And yet your mind, if it is young and vigorous, will easily remember the most eminent of them. The following is the order in which they reigned and the number of years they reigned:

Kings of Israel, the Northern kingdom, Jeroboam 22; Nadab 2; Baasha 24; Elah 2; Zimri (seven days); Omri 12; Ahab 22; Ahaziah 2; Jehoram 12; Jehu 28; Jehoahaz 17; Jehoash 16; Jeroboam-II 41; Zachariah (six months); Shallum (one month); Menahem 10; Pekahiah 2; Pekah 20; Hosea 9.

Kings of Judah, the Southern kingdom, Rehoboam 17; Abijah 3; Asa 41; Jehoshaphat 25; Jehoram 8; Ahaziah 1; Queen Athaliah 6; Joash 40; Amaziah 29; Uzziah 52; Jotham 16; Ahaz 16; Hezekiah 29; Manasseh 55; Amon 2; Josiah 31; Jehoahaz (three months); Jehoiakim 11; Jehoiachin (three months); Zedekiah 11.

PERIOD X

188 Years

From the Carrying away into Babylon to the Restoration of Jerusalem.

II-Chron. 36:6 - Ezra - Nehemiah - Esther - Lamentations - Ezekiel

Daniel - Haggai - Zechariah - Malachi

This period is sometimes spoken of as The Captivity or Exile. Neither of these words, however, is sufficiently definite for our purpose. "The carrying away into Babylon" is an expression borrowed from Matt. 1:17, and includes all three of the deportations spoken of in the last chapter of II-Chronicles. If any one thinks the Captivity must have been exactly 70 years, as predicted by Jeremiah (Jer. 25:11), we will ask him to note that it was probably 70 years from the destruction of the temple to the completion of the restored temple; that the Jews went into captivity in three sections and likewise returned in three sections, but that upon returning to Palestine, they were still in captivity and subject to the same Babylonian king. Jeremiah was doubtless right about the 70 year period, but he did not tell us from what event he began his reckoning dates. We infer, however, that he had in mind the Temple, or the Assyrian overthrow in Carchemish, 605 B. C.

I — NEBUCHADNEZZAR AND BABYLON.

Nebuchadnezzar became the king of the whole known world. And Babylon which he built was by far the greatest city in the world. While he resided in Babylon Jeremiah wrote the book of Lamentations to describe his sorrow over the destruction of Jerusalem. Ezekiel, a priest and prophet in captivity, wrote his prophetic book of visions. But Daniel, who as a boy, had been carried away in the captivity under Jehoiakim, 597 B. C., (Dan. 1:2), was brought into the king's court and became a royal personage of tremendous influence. His book of prophecy startled the world with a cycloramic view of the rise and fall of empires until the Christ should come. (Dan. 2). This Nebuchadnezzar inherited the Assyrian Empire into which the Kingdom of Israel had fallen captive 136 years previous. So that under this great king, the subjugation of all Israel was complete.

II — CYRUS AND THE PERSIAN EMPIRE.

The prophet Daniel was still living when Cyrus the Great captured Babylon in 535 B. C.. He had the pleasure therefore of helping to introduce and establish that kingdom which he told Nebuchadnezzar

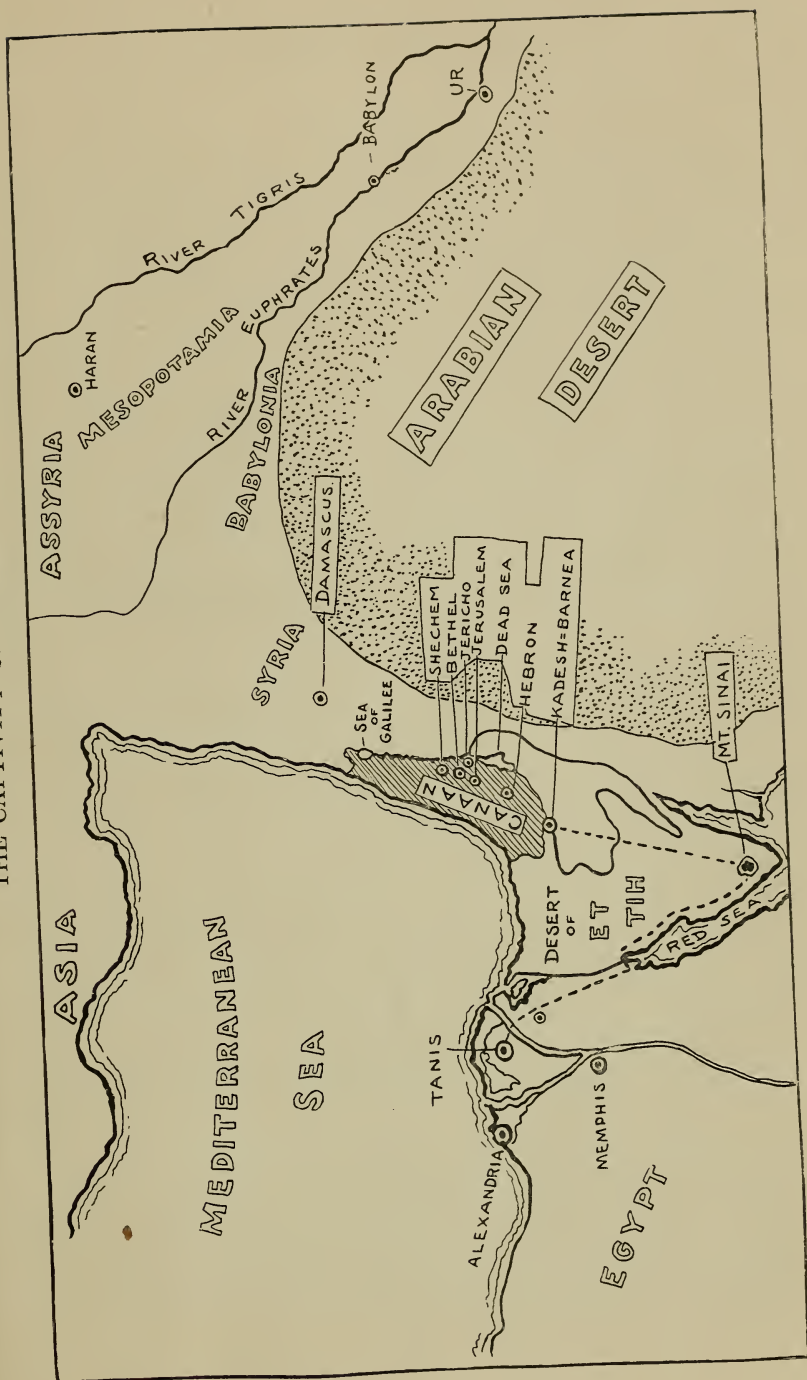
would surely come. For with the capture of Babylon was established the great Persian Empire, sometimes called the Medo-Persian Empire, of which Cyrus was the founder and king. About the first thing that Cyrus did after capturing the city was to issue a decree permitting all exiles to return home. Thereupon Zerubbabel gathered together a large company, 42,360, (Ezra 2:64) to go to Palestine and rebuild the temple. The Samaritans and others in Palestine threw many obstacles in their way, and the work was sadly delayed. Then came the prophets, Haggai and Zechariah, with their wonderfully inspiring messages which we read in the books that bear their names. The temple was then quickly finished, it would seem, about the year, 516 B. C., (Ezra 6:15) during the reign of Darius Hystaspes.

III — DARIUS AND HIS SUCCESSORS.

We are not concerned about the identity of Darius as to whether he was a Mede or Persian or both. The name may have applied to a number of kings as the title Pharaoh does. The Darius of whom we are thinking now, is that king of Persia or the Medo-Persian Empire, known in history as Darius Hystaspes. He it was who went up against Greece and was defeated in the world-famous battle of Marathon in 490 B. C. His son, Xerxes, tried to conquer Greece and outshine his father in a world-famous battle of Sept. 23, 480 B. C. when he sat with great display upon a throne of gold to watch his forces win the battle of Salamis and bring all Europe prostrate to his feet. To his great surprise and consternation, the battle went against him. He then in terror fled back to his throne in Persia. There he lived henceforth a life of luxury and ease. While doing so, Esther was made his queen and we have the thrilling story of that book.

His son, Artaxerxes, came to the throne in 465 B. C. and Nehemiah was made his cupbearer. But when Nehemiah heard that the city of Jerusalem was not yet restored, he was sad and begged to go and rebuild the ancient city. (Neh. 2). Ezra had already gone to Jerusalem with a goodly company of returning exiles. (Ezra 8). Nehemiah now obtained permission to proceed at once with all authority of the king to do what was in his heart to do. The books of Ezra and Nehemiah tell the story of great success against great difficulties. About the time they finished their task, Malachi produced the prophetic book that bears his name, and probably with the inspiration of his vision set his seal upon the books of the Old Testament as Ezra the scribe had collected and edited them. And these are the 39 books we have now studied in these ten lessons.

THE CAPTIVITY OF ISRAEL



BABYLON

The king of the city of Babylon was the king of the surrounding country Babylonia, just as the king of Samaria was the king of the country of Samaria. In the time of its prosperity Babylon was perhaps the largest city of the East, and certainly the most glorious. It occupied both banks of the Euphrates river. It is now only a heap of ruins buried under the rubbish of centuries, a thing foretold by the prophets but not believed by the people to whom they spoke. For according to Herodotus, who saw and described it (Book 1, sect. 178), the city was in the form of a square, fifty-six miles in circumference, with its outer wall 335 feet high and 85 feet thick. It had houses three and four stories high. Its temple and hanging gardens belonged to the seven wonders of the world. If what Herodotus wrote is true, then even London is not now half so great as Babylon once was.

Babylon is where Nebuchadnezzar reigned (2 Kings, 24), where Daniel prophesied (Daniel 2), where Shadrach, Meshach, and Abednego were cast into the fiery furnace (Daniel 3), where Daniel was cast into the lions' den (Daniel 6), where the feast of Belshazzar was spread when the hand was seen writing on the wall (Daniel 5). Cyrus the Great conquered the city and issued an order for the rebuilding of the temple in Jerusalem and the return of the Jews from their captivity (II-Chron. 36 and Ezra 1). Here also Alexander the Great died.

JERUSALEM

Jerusalem is a city about 20 miles west of the river Jordan, and 15 from the Dead sea, into which it is drained. It was originally built on four mountains, but the valleys between them have now been filled up so that the entire city is 2,500 feet above the sea level. It has a wall around it 38½ feet high, with 34 towers and eight gates. One of the gates is closed up. It is called the Golden Gate, and is close by where the temple used to stand, at the southeast corner of the city. Where the temple once stood is now the mosque of Omar, with an open court of about forty acres.

Mt. Moriah and Mt. Zion are two of the mountains on which the city stands. Mt. Moriah is where Abraham started to offer up his son Isaac (Gen. 22), and Mt. Zion is where David established his palace (II-Samuel 5:6-10). Mt. Moriah appears to have once had a city on it called Salem, of which Melchizedek was king (Gen 14:18). Mt. Zion also had a city called Jebus, which David captured (I-Chron. 11:5). David then united the two mountains into one city and called it Jebu-Salem, or Jerusalem.

More than half of our Bible is associated with the city of Jerusalem. And our heavenly home for eternity is spoken of as the New Jerusalem. The city, therefore, is of more interest to all good people than any other city on earth.

From this city the Jews were carried into captivity (II-Kings 25), and to this place they returned (Ezra 1, 2,3). Here the wise men of the east, led by a star, came to king Herod in search of the child born to be King of the Jews (Matt. 2); here that King proclaimed Himself the light of the world (John 8), instituted the Lord's Supper (Mark 14), was crucified, and rose again from the dead (Luke 23, 24). Here, on the day of Pentecost, the Christian church was established (Acts 2), and here was begun the task, not yet finished, of preaching the gospel to all the world (Luke 24:47-49).

PERIOD XI

400 Years

From the Restoration of Jerusalem to the Coming of Christ.

We may not be certain of the exact year when the walls of Jerusalem were finished, the gates repaired and the great dedication spoken of in Nehemiah, chapters 8 - 13, took place. There is also a little uncertainty as to the exact year in which our Lord was born. This is due in large measure to the fact that our method of counting years has changed somewhat since then. The variation is only a matter of four or five years and that is so unimportant that we need not take time to consider it. The Bible says nothing whatever about it and where the Bible is silent we need not be anxious. We are very sure, however, that when the restored Jerusalem was in holiday attire once more, the religious leaders expected that their long-looked-for Messiah would soon come. And they made ready for Him.

Ezra built a pulpit of wood (Neh. 8:4), the first pulpit ever made, Ezra produced the first Bible and caused it to be read in public and expounded. (Neh. 8:8). The people made a solemn covenant and caused it to be sealed, (Neh. 9:38). Then they went to their homes in the various cities of Palestine resolved to have God's book expounded like that in their own cities. They built pulpits inside auditoriums and called them synagogues. And from this type of building we of the present day construct our churches.

I — ALEXANDER THE GREAT.

Jerusalem was now in order once more and the people went about their affairs. When they talked about their coming Messiah, attention was drawn to the fact that the prophet Daniel had said there would be four universal kingdoms holding sway over all the earth before the Christ should come. One of them of which Nebuchadnezzar was the head had come and gone. The Persian kingdom of which Cyrus was the original head, was even now on the decline. Two more world-wide kingdoms must therefore come before their Messiah should appear. In this state of mind they waited 77 years or more. Then Alexander the Great, king of Macedonia, swept down upon Persia like a whirlwind out of Greece, about 333 B. C., and conquered the world. The Jews believed that in him was the fulfillment of the prophecy of Daniel 8:21, the beginning of the third universal kingdom. When he came to Jerusalem they admitted him without opposition and showed him the prophecy.

II — ANTIOCHUS THE GREAT.

In 323 B. C. Alexander died and his kingdom was divided among his four generals. (Dan. 8:22 and 11:4). Palestine fell to Ptolemy the First, who had taken Egypt as his portion and Alexandria as his capital. It was 320 B. C. when he marched into Jerusalem on the Sabbath day and asserted his sovereignty over this people. He took many of their best men captive to Alexandria where they became very influential. Alexander's conquests had carried the Greek language to the ends of

the earth and thus prepared the way for the coming Christ to speak to the whole world.. The Ptolemies, ruling in Egypt in Alexandria, a city of learning and with a great library, desired that the official copy of the Bible as Ezra had preserved it in Jerusalem, should be translated into Greek and put into the Alexandria library. That translation was called the Septuagint and was the first version ever made. It was the version in common use in the day of Christ and His apostles.

In the course of time, however, the kingdom established by Seleucus I, Nicator, one of Alexander's generals, removed its capital to Antioch, and the son who succeeded to the throne was called Antiochus I. The next to succeed to the throne was called Antiochus II. Antiochus III became known as Antiochus the Great. He made war on the Ptolemies of Egypt and took Jerusalem away from Egyptian control, in 198 B. C. His successor, Antiochus IV was called Epiphanes, "the illustrious." And this king determined to destroy the religion of the Jews and substitute for it the worship of the Olympian Zeus. He ordered everybody to worship this god.

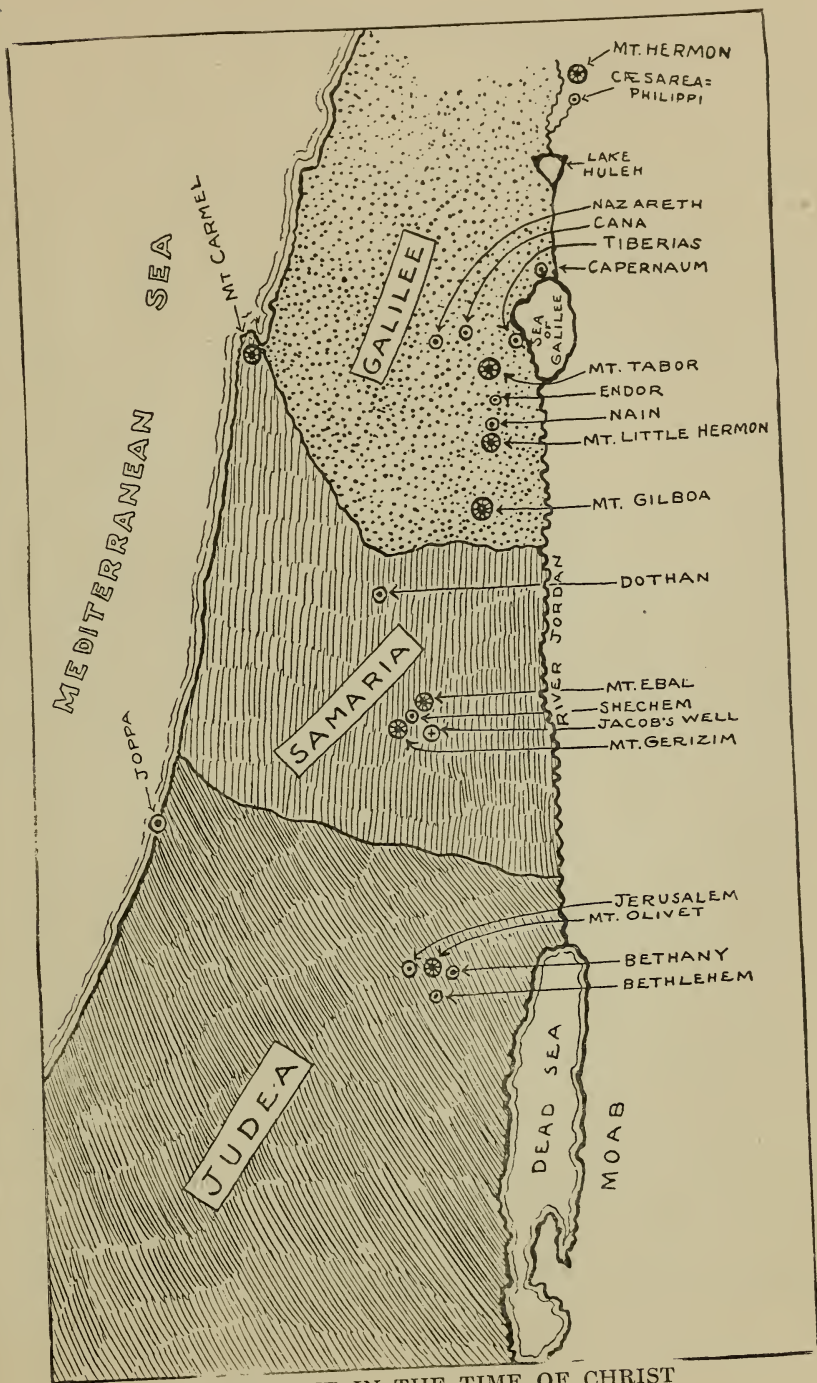
Against this order, Mattathias, priest and patriot, rebelled and slew the official who tried to enforce it. Guerrilla warfare followed. Mattathias had five sons and they led the people to follow their father. Judas, Jonathan and Simon are the most illustrious of these sons. Judas, with almost superhuman effort, won decisive battles. His enthusiastic followers called him "Maccabi" or "the hammerer." These sons "hammered" away at Antiochus Epiphanes until they won independence for the Jewish people. And they have been known ever since as "The Maccabees." The Jews remained comparatively independent from this date, 142 B. C., until Pompey in the name of Rome took possession in 53 B. C.

III — HEROD THE GREAT.

During the seventy-nine years of their independence, the Jews held tightly to the prophecy of Daniel. There are people even yet who believe that this Antiochan kingdom, called the kingdom of Seleucidae, was the fourth kingdom of which Daniel made reference. It was not, however, a universal, world-wide kingdom like the first three. Many of the Jews wrote books which were so interesting, so marvellous as history that many attempts have been made to insert fourteen of their books in the Bible as a part of the inspired record. In some Family Bibles they are thus printed in fine print between the Old and the New testaments as "Apocrypha" which means spurious.

When Rome took possession of Palestine and the Roman Empire became a universal empire, the people began to feel that this Roman Empire was the fourth kingdom to which Daniel referred. And, if so, then the coming of Christ was nigh at hand. Rome ruled the country; but Herod, in the line of descendants of the Maccabees was recognized, at least because of his marriage to Mariamne, as the rightful ruler. The Roman Senate therefore made him king in 39 B. C.

To please the Jews he proceeded to build for them a temple that would outshine the one built by Solomon. Before it was completely finished, Herod died. Before it was completely finished, Jesus came. Because Jesus was rejected, it soon fell, having remained a finished structure only 7 years. But it was more glorious than Solomon's because Jesus and the apostles taught the people in its splendid courts.



PALESTINE IN THE TIME OF CHRIST

PALESTINE IN THE TIME OF CHRIST

When our Lord was born Herod the Great ruled over all the land shown on this map. He was a king under tribute to Rome. He built the temple, the one in which our Lord proclaimed Himself the light of the world. He slew the children of Bethlehem (Matt. 2), but while our Lord was a babe in Egypt this Herod died.

The land was then divided between his three sons, Herod Archelaus, Herod Antipas, and Herod Philip II. Archelaus had Judea and Samaria. Antipas had Galilee and Peraea. Peraea is all that country east of the Jordan in Palestine. Philip II. was given the territory around about Mt. Hermon in the north. He built a city and called it after Caesar and himself, Caesarea Philippi. Archelaus already had a city by the name of Caesarea, which had been built by his father in honor of Augustus Caesar and named after him. Herod Antipas was not to be outdone by his brothers, so he built a city on the coast of the sea of Galilee and named it Tiberias after Tiberius Caesar, who made him the ruler of that country. This Tiberias is the only one of these three cities that is now a city of importance.

These three Herods had a brother named Herod Philip I., to whom his father, Herod the Great, left no inheritance. This must have been a great disappointment to him. His wife, Herodias, and his daughter, Salome, left him and went to Herod Antipas, who had the inheritance of Galilee and Peraea. Because John the Baptist denounced this crime she put him to death (Mark 6:14-29). This Herod mocked Jesus (Luke 23:11), arrayed Him in a gorgeous robe, and sent Him to Pilate.

The apostle John probably lived to see the day when there was not a Herod ruling anywhere on the earth. Their time was short. Their lives ended in disappointment, disgrace, or exile. But we cannot well understand the life of Christ without knowing the country as it was divided by them. Herod Archelaus was the first to be dethroned, and in his stead Caesar appointed Agrippa, the son of Aristobolus, the murdered brother of Archelaus, to be ruler. This grandson of Herod the Great was known as Herod Agrippa I., who put the apostle James to death and tried to put Peter also. (Acts 12) He was killed by an angel (Acts 12:23). Afterward his son, Herod Agrippa II., was assigned a little kingdom, and before him Paul was tried (Acts 25:22-26:32).

Color the foregoing map, making Galilee and Peraea, brown; Judea red; Samaria, gray; seas, in blue.

PERIOD XII

100 Years

From the Birth of Christ to the Death of the Apostle John.

Matt. 1:26 - Rev. 22:21

Since the first twenty-five verses in Matthew are merely an introduction, we may as well consider this Period as covering the entire New Testament. The New Testament, however, is itself naturally divided into three periods of its own, each period about 33 years long.

I — THE ASCENSION OF CHRIST.

To this subdivision of time belong the four Gospels of Matthew, Mark, Luke and John, and the first eleven verses of the Acts. This does not mean that they were written before the Ascension, for they were not. It means simply that these four accounts of our Lord's earthly life and teaching tell us of the things He did and said between the time He came in the flesh and the time He ascended into heaven.

In all of these twelve lessons we have been careful to emphasize the fact that dates are uncertain if we want to fix the exact year or month or day. We observe Christmas as the day of His birth and Easter as the day of His resurrection regardless of whether there is sufficient evidence to fix these dates. Not to observe either day because we cannot prove the exact day, would take away a great deal of joy from the whole world.

We assume that this Period between the Birth of Christ and the Death of John was 100 years, but it may have been a few years longer or a few years shorter. Even the exact year when Christ was born is not definitely settled. For we do not reckon time precisely as they reckoned time then. We have had to change the length of our years several times during the last two thousand years in order to make the equinoxes stay in the same month and day every year. If all the years since Christ was born are figured at the exact length of the year as we now have it, then the date of His birth would have to be placed at about B. C. 5 on our calendars. But why bother with these fractions? In round numbers, the calendar as we have it is good enough for our purposes.

II — THE ESTABLISHMENT OF THE CHURCH UNIVERSAL.

If we knew nothing, and believed nothing, about the resurrection and ascension of Christ, and if we had never heard about the indwelling of the Holy Spirit, there is hardly a church on earth that would admit us to membership. For these things are supposed to be fundamental. It does not seem that the apostles themselves understood the full meaning of these things until the day of Pentecost when the Holy Spirit came down. And even then the apostles did not seem

THE BIBLE AS IT IS

to understand that the church was to be universal. They thought it was an organization for Jews only. The book of the Acts of the Apostles tells us how strangely the Gentiles were let in, first by Peter in Caesarea (Acts 10) and then by Paul in Antioch (Acts 15) until all Asia Minor and Europe were in full fellowship together. Possibly it was to emphasize the universality of the church organization that the first three epistles of Paul (his most important ones) Romans, First, and Second Corinthians, were letters addressed to European churches. So also were Philippians, 1 and II - Thessalonians. But Galatians, Ephesians, and Colossians were addressed to Asiatics. I and II Timothy, Titus and Philemon were addressed to individuals. The Hebrews may have been written to Jews only, but the epistle of James, it is distinctly affirmed, was written for the whole twelve tribes. And as if this were not enough to make it evident that the church was for all men everywhere, I-Peter is written to "strangers," II-Peter to all believers, I-John to all mankind a testimony, II and III-John to individuals, and Jude to all who are "sanctified, preserved and called." Together they show the birth, youth and maturity of the church as an organization from heaven for all men of all countries for all time.

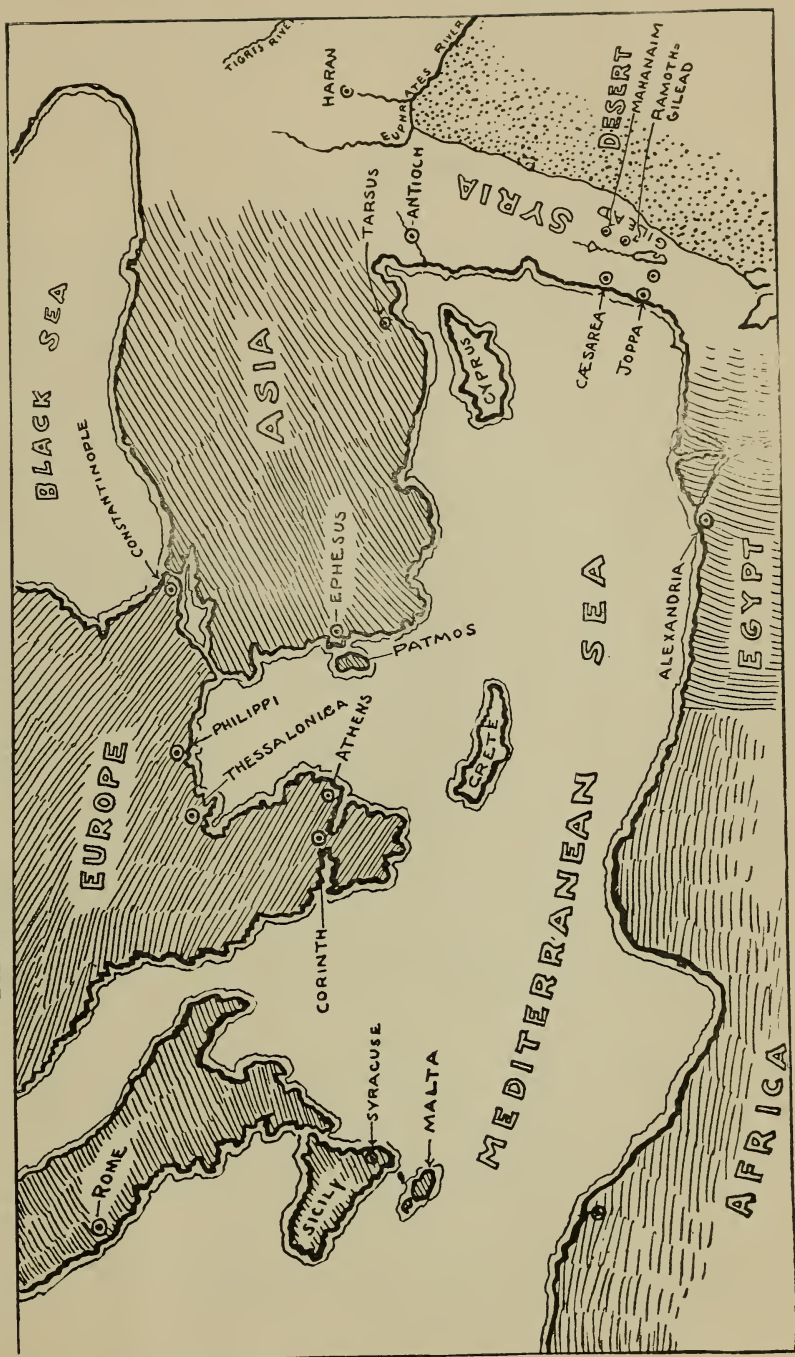
III — AN INSPIRING VISION.

In these first twenty-six books of the New Testament, there are glimpses now and then of a new heaven and a new earth yet to be. But the statements are largely doctrinal and prosaic. The 14th chapter of the Gospel of John comes the nearest, perhaps, of any to kindling the fires of our imagination regarding the future world. And there is some question as to whether this fourth Gospel was written before all the other apostles were dead. At any rate, it is certain that if our Bible had closed without the books of John, and particularly the book of Revelation, the Church universal would have been without that sort of inspiring vision that sets fire to the imagination and purifies the soul. A book was needed for that purpose. It is not a question for us now to consider as to whether the book of Revelation was written last of all. In the providence of God, who supervised this book, it is printed last, in THE BIBLE AS IT IS.

No place could be more appropriate for it. Having seen the Church universal established in the previous books, we needed only one thing more to be completely furnished for good works, and that was an inspiring vision of a new heaven, a new earth, a new Jerusalem. It matters little whether we understand the vision or not, at the present time. Let the language be figurative if it must, and the outline highly colored if that is best, but give us something to fire the imagination and make our blood tingle with excitement and delight. We open the book and behold, the startling statement, "Blessed is he that readeth."

Never mind then whether you understand the book or not. You should read it. It will give you the one thing you need more: an inspiring vision of the New Jerusalem when the Church universal has finished its task. That vision will help you. It will fire your soul with religious fervor and inspire you to pray as John prayed when he saw the end of time and the opening scene of eternity. "Even so, come, Lord Jesus."

BIBLE LANDS IN THE TIME OF THE APOSTLES



EXERCISES

In order to find any New Testament sentence without Concordance or other outside help, you must bear in mind the three subdivisions of this Twelfth Period as outlined in this lesson. If it is a sentence spoken by our Lord when He was on earth, or a sentence connected with any parable that He spoke, or miracle that he performed, it will be found in Matthew, Mark, Luke or John, commonly called the Gospels. The general structure of these Gospels is the same in each book in that they all begin where Christ began and end with His crucifixion and resurrection. Matthew makes a specialty of the Sermon on the Mount and of Jesus as King, Mark a specialty of brief and exact statements in their chronological order, Luke a specialty of the things in which the Gentiles were most interested, and John a specialty of our Lord's discourses as the Son of God.

If the sentence you want to find has to do with the establishment of the church or with Paul as the teacher, the Acts of the Apostles and Paul's epistles are the books to seek. If it is any question regarding the new earth and new heaven or the final judgment, it may be in the book of Revelation or in some of the epistles like I-Cor. 15 or I-Thess. 4, or II-Pet. 3. Read the New Testament straight through and you will get these things stored in your mind in their right relations.

On the foregoing map, color the island of Patmos, red; the place where John received the book of Revelation. Trace with small arrows or footprints Paul's second Missionary Tour. (See Acts 15:40 - 18:22). Trace also by a zig-zag line, Paul's voyage to Rome, coloring the island of Malta, red, to show where he was shipwrecked. (Acts 27:1 - 28:16).

Find for me the parable of the Prodigal Son. (The mental processes should be: (1) That was given by Jesus. It must therefore be in one of the Gospels. It offers hope to every sort of sinner, therefore (2) Luke would be likely to emphasize that message. It does not belong to the crucifixion and the resurrection-part of our Lord's life, nor to the days of His childhood or early ministry. It must therefore be about the middle of Luke's Gospel.)

Find for me the doctrine of Jesus being the bread of life. (Jesus spoke the words; therefore it must be in one of the Gospels. It was a discourse on that subject therefore it must be in the book of John.)

Find for me the doctrine of Justification by Faith. (That is a conclusion from an argument. It would be like Paul to argue in that fashion in Romans for Europeans; and in Galatians for Asiatics.)

Find for me the doctrine of the millennium. (It would be like John to give us that inspiring vision. It would naturally belong to the book of Revelation and to the last chapters in that book, seeing that it has reference to the end of time.)

YOUR OWN BIBLE

By all means have a Bible of your own. Select it even with more care than you would buy a new suit. Much depends upon your eyes, your taste and the use you are going to make of it. Remember that your mind works in ways over which you have no control. Therefore provide for its comfort that it may serve you well. You may think, for instance, that you have your whole mind focused upon what you are reading. A month afterwards, however, you may find that you can recall exactly how that sentence looked much better than you can remember its meaning. You can recall the exact location of that sentence whether it was on the right hand side of the page or the left, whether it was at the top of the page or at the bottom. You are not consciously thinking of those things at all when you are reading. But such are the things that the mind always does, regardless of whether you want it to do so or not.

If you were to use the same make of Bible all your lifetime, you would be infinitely more familiar with it than you will be if you use a different size, differently paged book every few weeks. If the size of type is not comfortable to your eyes, you will be tempted for that reason not to read it. If the style and make-up of the book is not pleasing to your taste, you will be tempted to hide it away in your trunk. A king's message is not usually sent to his noblemen on paper whose quality, binding and appearance are not first class. Your Bible is the message of the King of kings to your precious soul. Have a pride therefore in keeping it in good appearance. Better have cheap clothes than a cheap Bible. For the clothes you may be compelled to wear. But the cheap Bible you will not be compelled to read. You will be tempted to hide it away, never take it to church, or show it to your friends.



BIBLE READERS' BOOK MARK

Name, _____

Date Begun, _____ Date Ended, _____

First Quarter.

SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.
GEN. 1-5	GEN. 6-8	GEN. 9-11	GEN. 12-14	GEN. 15-17	GEN. 18-20	GEN. 21-23
GEN. 24-28	GEN. 29-31	GEN. 32-34	GEN. 35-37	GEN. 38-40	GEN. 41-43	GEN. 44-46
GEN.-EX. 47-1	EX. 2-4	EX. 5-7	EX. 8-10	EX. 11-13	EX. 14-16	EX. 17-19
EX. 20-24	EX. 25-27	EX. 28-30	EX. 31-33	EX. 34-36	EX. 37-39	EX.-LEV. 40-2
LEV. 3-7	LEV. 8-10	LEV. 11-13	LEV. 14-16	LEV. 17-19	LEV. 20-22	LEV. 23-25
LEV.-NUM. 26-3	NUM. 4-6	NUM. 7-9	NUM. 10-12	NUM. 13-15	NUM. 16-18	NUM. 19-21
NUM. 22-26	NUM. 27-29	NUM. 30-32	NUM. 33-35	NUM.-DEU. 36-2	DEU. 3-5	DEU. 6-8
DEU. 9-13	DEU. 14-16	DEU. 17-19	DEU. 20-22	DEU. 23-25	DEU. 26-28	DEU. 29-31
DEU.-JOSH. 32-2	JOSH. 3-5	JOSH. 6-8	JOSH. 9-11	JOSH. 12-14	JOSH. 15-17	JOSH. 18-20
JOSH.-JUDG. 21-1	JUDG. 2-4	JUDG. 5-7	JUDG. 8-10	JUDG. 11-13	JUDG. 14-16	JUDG. 17-19
JUDG.-RUTH 20-3	RUTH-1SAM. 4-2	1SAM. 3-5	1SAM. 6-8	1SAM. 9-11	1SAM. 12-14	1SAM. 15-17
1SAM. 18-22	1SAM. 23-25	1SAM. 26-28	1SAM. 29-31	2SAM. 1-3	2SAM. 4-6	2SAM. 7-9
2SAM. 10-14	2SAM. 15-17	2SAM. 18-20	2SAM. 21-23	2SAM.-1KIN. 24-2	1KIN. 3-5	1KIN. 6-8

Second Quarter.

SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.
1KIN. 9-13	1KIN. 14-16	1KIN. 17-19	1KIN. 20-22	2KIN. 1-3	2KIN. 4-6	2KIN. 7-9
2KIN. 10-14	2KIN. 15-17	2KIN. 18-20	2KIN. 21-23	2KIN.-1CHR. 24-1	1CHR. 2-4	1CHR. 5-7
1CHR. 8-12	1CHR. 13-15	1CHR. 16-18	1CHR. 19-21	1CHR. 22-24	1CHR. 25-27	1CHR.-2CHR. 28-1
2CHR. 2-6	2CHR. 7-9	2CHR. 10-12	2CHR. 13-15	2CHR. 16-18	2CHR. 19-21	2CHR. 22-24
2CHR. 25-29	2CHR. 30-32	2CHR. 33-35	2CHR.-EZRA 36-2	EZRA 3-5	EZRA 6-8	EZRA-NEH. 9-1
NEH. 2-6	NEH. 7-9	NEH. 10-12	NEH.-ESTH. 13-2	ESTH. 3-5	ESTH. 6-8	ESTH.-JOB 9-1
JOB. 2-6	JOB. 7-9	JOB. 10-12	JOB. 13-15	JOB. 16-18	JOB. 19-21	JOB. 22-24
JOB. 25-29	JOB. 30-32	JOB. 33-35	JOB. 36-38	JOB. 39-41	JOB-PS. 42-2	PS. 3-5
PS. 6-10	PS. 11-13	PS. 14-16	PS. 17-19	PS. 20-22	PS. 23-25	PS. 26-28
PS. 29-33	PS. 34-36	PS. 37-39	PS. 40-42	PS. 43-45	PS. 46-48	PS. 49-51
PS. 52-56	PS. 57-59	PS. 60-62	PS. 63-65	PS. 66-68	PS. 69-71	PS. 72-74
PS. 75-79	PS. 80-82	PS. 83-85	PS. 86-88	PS. 89-91	PS. 92-94	PS. 95-97
PS. 98-102	PS. 103-105	PS. 106-108	PS. 109-111	PS. 112-114	PS. 115-117	PS. 118-120

THE BIBLE AS IT IS

TO READ THE BIBLE THROUGH

Five chapters on Sunday and three every week-day will finish the Bible in two days less than a year. By using this chart you can skip from place to place according to your mood and yet check off the chapters as you read them.

Third Quarter.

SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.
PS. 121 - 125	PS. 126 - 128	PS. 129 - 131	PS. 132 - 134	PS. 135 - 137	PS. 138 - 140	PS. 141 - 143
PS. 144 - 148	PS. - PROV. 149	PROV. 2 - 4	PROV. 5 - 7	PROV. 8 - 10	PROV. 11 - 13	PROV. 14 - 16
PROV. 17 - 21	PROV. 22 - 24	PROV. 25 - 27	PROV. 28 - 30	PROV. - ECCL. 31 - 2	ECCL. 3 - 5	ECCL. 6 - 8
ECCL. S. of S. 9	S. of S. 2 - 4	S. of S. 5 - 7	S. of S. - ISA. 8 - 2	ISA. 3 - 5	ISA. 6 - 8	ISA. 9 - 11
ISA. 12 - 16	ISA. 17 - 19	ISA. 20 - 22	ISA. 23 - 25	ISA. 26 - 28	ISA. 29 - 31	ISA. 32 - 34
ISA. 35 - 39	ISA. 40 - 42	ISA. 43 - 45	ISA. 46 - 48	ISA. 49 - 51	ISA. 52 - 54	ISA. 55 - 57
ISA. 58 - 62	ISA. 63 - 65	ISA. - JER. 66 - 2	JER. 3 - 5	JER. 6 - 8	JER. 9 - 11	JER. 12 - 14
JER. 15 - 19	JER. 20 - 22	JER. 23 - 25	JER. 26 - 28	JER. 29 - 31	JER. 32 - 34	JER. 35 - 37
JER. 38 - 42	JER. 43 - 45	JER. 46 - 48	JER. 49 - 51	JER. - LAM. 52 - 2	LAM. 3 - 5	EZEK. 1 - 3
EZEK. 4 - 8	EZEK. 9 - 11	EZEK. 12 - 14	EZEK. 15 - 17	EZEK. 18 - 20	EZEK. 21 - 23	EZEK. 24 - 26
EZEK. 27 - 31	EZEK. 32 - 34	EZEK. 35 - 37	EZEK. 38 - 40	EZEK. 41 - 43	EZEK. 44 - 46	EZEK. - DAN. 47 - 1
DAN. 2 - 6	DAN. 7 - 9	DAN. 10 - 12	HOS. 1 - 3	HOS. 4 - 6	HOS. 7 - 9	HOS. 10 - 12
HOS. - JOEL. 13 - 3	AMOS 1 - 3	AMOS 4 - 6	AMOS 7 - 9	OBA. - JON. 1 - 2	JON. - MIC. 3 - 1	MIC. 2 - 4

Fourth Quarter.

SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.
MIC. - NAH. 5 - 2	NAH. - HAB. 3 - 2	HAB. - ZEPH. 3 - 2	ZEPH. - HAG. 3 - 2	ZECH. 1 - 3	ZECH. 4 - 6	ZECH. 7 - 9
ZECH. 10 - 14	MAL. 1 - 3	MAL. MAT. 4 1-2	MAT. 3 - 5	MAT. 6 - 8	MAT. 9 - 11	MAT. 12 - 14
MAT. 15 - 19	MAT. 20 - 22	MAT. 23 - 25	MAT. 26 - 28	MAT. 1 - 3	MARK 4 - 6	MARK 7 - 9
MARK 10 - 14	MARK - LUKE 15 - 1	LUKE 2 - 4	LUKE 5 - 7	LUKE 8 - 10	LUKE 11 - 13	LUKE 14 - 15
LUKE 17 - 21	LUKE 22 - 24	JOHN 1 - 3	JOHN 4 - 6	JOHN 7 - 9	JOHN 10 - 12	JOHN 13 - 15
JOHN 16 - 20	JOHN - ACTS 21 - 2	ACTS 3 - 5	ACTS 6 - 8	ACTS 9 - 11	ACTS 12 - 14	ACTS 15 - 17
ACTS 18 - 22	ACTS 23 - 25	ACTS 26 - 28	ROM. 1 - 3	ROM. 4 - 6	ROM. 7 - 9	ROM. 10 - 12
ROM. - 1 COR. 13 - 1	1 COR. 2 - 4	1 COR. 5 - 7	1 COR. 8 - 10	1 COR. 11 - 13	1 COR. 14 - 16	2 COR. 1 - 3
2 COR. 4 - 8	2 COR. 9 - 11	2 COR. - GAL. 12 - 1	GAL. 2 - 4	GAL. - EPH. 5 - 1	EPH. 2 - 4	EPH. - PHIL. 5 - 1
PHIL. - COL. 2 - 3	COL. - 1 THES. 23 - 1	1 THES. 2 - 4	1 THES. 2 THES. 5 - 2	2 THES. 1 TIM. 3 - 2	1 TIM. 3 - 5	1 TIM. 2 TIM. 6 - 2
2 TIM. - TIT. 3 - 3	PHILEM. - HEB. 1 - 2	HEB. 3 - 5	HEB. 6 - 8	HEB. 9 - 11	HEB. - JAMES 12 - 1	JAMES 2 - 4
JAMES - 1 PET. 5 - 4	1 PET. 2 PET. 5 - 2	2 PET. 1 JOHN 3 - 2	1 JOHN 3 - 5	2 JN. 3 JN. JUDE 1 - 1	REV. 1 - 3	REV. 4 - 6
REV. 7 - 11	REV. 12 - 14	REV. 15 - 17	REV. 18 - 20	REV. 21 - 22		

A CERTIFICATE

*This certifies that I have this day,.....
....., 19..... finished the work re-
quired in this book including the reading of the Bible
through, as evidenced by this book itself and by my
signature hereunto affixed.*

Name.....

Job said, "My witness is in heaven and my record is on high." (Job. 16:19.) The author wishes, however, that anyone completing the work required in this book might be pleased to sign his name to the above certificate and then put the book away for testimony in coming years. It may be comforting bye and bye to you in your old age or to somebody else in another generation.

THE BIBLE READERS' BAND OF AMERICA

This was organized in 1916 for the purpose of influencing people to read the Bible through in twelve months. So many ungodly people are continually quoting sentences which they pretend to have read in the Bible, but which are not in the Bible at all. In ninety-nine cases out of a hundred their bluff is not called because the people to whom they say these things have never read the Bible all the way through.

It is the business of every well-informed young man or young woman to know what the Bible says. Regardless of whether he believes it or not, it is a matter of self-respecting education to know for a certainty what the Bible does or does not say. Reading it all through once will contribute greatly to this sort of education.

Any one who reads the Bible all the way through in twelve months may send his name, address, and the date when he completed the reading, to the author of this book and his name will be placed on the list of a goodly company who have done the same thing. It is planned to preserve this Record Book for years until thousands upon thousands have enlisted. Ten cents in postage stamps will bring a Certificate signed by the President and Secretary of the B.R.B.A. showing the official number which the newly enlisted member bears in the Record Book. Any one can enlist without any expense at all. But if a chart is wanted, like that on page 11, it will cost five cents. If a Book Mark is wanted, like that on pages 58 and 59, it will cost five cents. If a Certificate is wanted at the finish of the task, it will cost ten cents; for it has to be sent first class postage, well packed and protected. A beautiful, fine grade, electro-plated, hard-enameled, hand engraved pin resembling a four-leaf clover with an open Bible in the center, will, for twenty-five cents, be sent to any one who wishes to wear it during the year he is reading it through and as long thereafter as he pleases. A cut of this pin may be seen at the bottom of this page.



A STANDARD BIBLE GAME

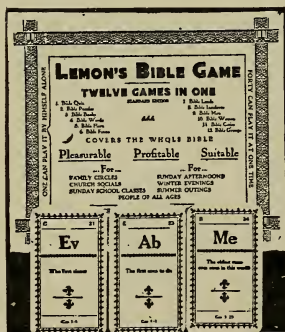
If Bible study can be promoted by means of a game, why not do it? If the passion for games may be utilized for Bible study, why not use it? If amusement may be had without irreverence, why not have it? If heated excitement may clinch the nails holding down valuable information forever, why not clinch them?

The author of this book would like to publish the many testimonials he has received regarding the Bible game which he invented several years ago and which bears his name. But the fact that it has gone to the press through a number of editions and is still in demand more than ever is sufficient evidence of its merit.

Marion Lawrance, the great Sunday School expert, would never have published in the Sunday School Times over his own signature that "Lemon's Bible Game is the best one I know of" if there had been in his mind any question at all as to its merit.

It sells for seventy-five cents postpaid because the postage is heavy, because it has 120 cards of expensive quality for playing twelve different games, and because it has a sixteen-page booklet of Directions explaining how to use these 120 cards for playing all these different games.

One game has been recently added so that there are now actually thirteen games in the combination, all of them entertaining and instructive. The finest thing, however, in the whole combination is the fact that some of these games are easy and some are difficult so that they may be adapted to the very small children of the Primary department on one occasion and to the adult or post-graduate classes on another occasion. Thirteen games in one set of 120 cards adapted to all ages of Bible students and to any ordinary number of players who may wish to play together at one time.



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THAT THE MAN OF GOD MAY BE PERFECT

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UNTO ALL GOOD WORKS”